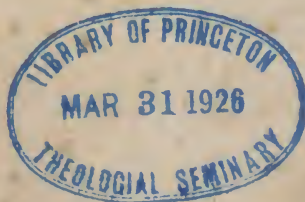




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Biography.

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MEMOIR OF MR. JOHN CAULDWELL.

THE memory of the just is blessed. When they are taken from the earth, we dwell with melancholy pleasure on the living excellence which they once displayed. Their work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, are among our most tender recollections, and are the topics on which we most delight to expatiate. Such remembrance of departed worth, is highly beneficial. It awakens within us feelings of regret that our attainments are so small, and excites strong desires that we may be more like those who have now entered into the joy of their Lord.

It is the practical instruction which may be derived, and the powerful influence of example in forming the human character, which give to Biography its chief importance. It is of no real consequence to be informed of the scenes through which an individual has passed, unless his history teaches us what evils we should avoid, or confirms us in the pursuit of what is good. It is not to gratify a useless curiosity, that the lives of good and wicked men are recorded in the Scriptures. The evils which came on the latter, "happened unto them

for ensamples; and they are written for our admonition, upon whom the ends of the world are come;" and the blessed end of the former is mentioned, to stimulate us, "to lay aside every weight, and the sin which doth so easily beset us, and to run with patience the race that is set before us." With a hope that some salutary effects will be produced, our readers are presented with a sketch of the life and character of a dear deceased friend.

MR. JOHN CAULDWELL was born at Cotsal, a small village in the county of Stafford, England, May 22, 1763. When about eight years of age, he went to reside with his grandfather, Mr. Edwardly, who was a pious and upright man. Though this aged disciple lived seven miles from Birmingham, yet he regularly attended worship with the Baptist Church in that city. This circumstance is mentioned, because it seems to have been the means of making the subject of this memoir acquainted with a denomination of Christians, to whom he was ever afterwards attached.

On attaining the age of fourteen, his father informed him, he was about to procure a place for him

in Birmingham, where he might acquire a knowledge of some branch of trade. Affected with the importance of this measure, and impressed with a belief in an overruling Providence, he for the first time in his life made his requests to God. Having repaired to his chamber, he knelt down, and prayed earnestly to the Lord, that he would direct the steps of his father, and dispose Mr. Harwood, a deacon of the Baptist Church in Cannon street, to receive him into his family. It was so ordered by a gracious Providence, that the prayer of this youth was answered. He had not been long in this new situation, when he became deeply convinced of his sinful and guilty condition, and obtained mercy by faith in the Redeemer.

Mr. Cauldwell was baptized, April 23, 1779. From this period he gave unequivocal evidence that his faith in Christ was sincere. As the church at this time was without a Pastor, he with several young persons, met at an early hour every Sabbath morning, to pray that God would send them a faithful minister. At an advanced period of life, he often referred to these meetings with a lively interest. With feelings which almost prevented utterance, he has frequently remarked, that he considered the eminently pious Pearce as given to the church, in answer to their prayers. What a rich donation was then bestowed. And what a powerful motive does this fact supply to destitute churches, to be instant in prayer, that God would send them Pastors after his own heart, who shall feed them with knowledge and understanding.

Having tasted that the Lord was gracious, he was desirous that his young friends should participate with him in the blessings of the "common salvation." Hence, he embraced opportunities of conversing with them on the things which belonged to their peace. These efforts were not fruitless. His pru-

dent and faithful conversation with one thoughtless young man, was instrumental in turning him from the error of his ways. This person joined the same church, and after adorning his Christian profession for several years, he observed in his last moments, that John Cauldwell was the means of bringing him to a knowledge of himself as a poor lost sinner.

It is gratifying to see religion influencing the conduct of professors in all the relations of life. There are some who manifest a commendable zeal in attending the exercises of public worship; nor are they deficient in conversing on religious subjects; but when you follow them to the privacies of domestic life, and inquire what is their conduct at home, your admiration is greatly diminished; you hear of irregularities, of wrong tempers, or of remissness in relative duties, which give you pain. But when, in addition to the manifestation of piety and zeal, you see a spirit of kindness in those who are invested with authority, and fidelity in those who serve; you behold a character which reflects honour on the Christian profession. Such was the character of the deceased. While he filled his place at the prayer-meeting, and in the house of God, he was careful that these services did not interfere with the duties which he owed to his master. During his apprenticeship, he endeavoured to discharge his obligations, "not with eye service, as men pleasers, but in singleness of heart, fearing God. Not purloining, but shewing all good fidelity; that he might adorn the doctrine of God his Saviour in all things." And he had the satisfaction of knowing, that he shared the full confidence and high approbation of the respectable person with whom he lived. When an inquiry was made into his character at a very interesting period of his life, Mr. Harwood was pleased to speak of him in terms of va-



qualified approbation. Among other things, he remarked, "If my bureau was filled with gold, I would as soon let him keep the key as myself." This testimony was connected with an event, which contributed to his happiness to the last day of his life. The declaration of Solomon was distinctly verified in his experience; "A good name is rather to be chosen than great riches, and loving favour rather than silver and gold."

Mr. Cauldwell entered into the marriage relation, April 23, 1789. It was his happiness to be united to a person who was decidedly pious; and from this connexion he derived inexpressible satisfaction to the day of his death. After he had been established in business a number of years, he thought it his duty to remove with his family to the United States. It was not without many severe conflicts of mind, that he reconciled himself to leave the ministry of Mr. Pearce—the beloved church in Cannon street—and an endeared circle of relations and friends. But he was warmly attached to the administration of government in this country. He considered the United States not only as pre-eminent for civil and religious liberty, but far richer in promise for future generations than any other country on the globe. These considerations enabled him to make great sacrifices of personal feeling, and to bid a final adieu to his native land.

In the month of November, 1795, our departed brother arrived with his family, in the city of New-York. After watching the movements of Providence for a considerable time, he presented his letter of dismission to the church of Christ in Fayette street, and remained in connexion with that people till his decease. Those who have lived in Christian intimacy with him near a quarter of a century know what a deep and unceasing interest he felt for the prosperity of that church.

His attendance on the worship of God was uniform. He loved the house of the Lord, and the place where his honour dwelleth. It was seldom the case that either company, business, or inclemency of weather were allowed to detain him from the stated meetings appointed by the church. It is stated in an extract from his funeral sermon, that "the office of deacon, which he filled near twenty years, was faithfully discharged; for his love was not in word only, but in deed, and in truth. His benevolence to the poor was of no common kind, and liberality formed a prominent trait in his character." He did not think he had performed his duty in carrying round the elements of the supper once a month; he visited the habitations of his poor and afflicted brethren; enquired into their circumstances, and often relieved them not only from the funds of the church, but from his own. It was this long continued kindness to the poor, which produced such strong feelings of sympathy at his death, that the coloured members of the church voluntarily assembled at the funeral, and followed in procession their deceased friend and benefactor to the grave.

But the benevolent feelings of our respected friend could not be circumscribed by the boundaries of a particular church. As his surviving Pastor remarks, "The prosperity of the cause of God in the earth, and the spread of the gospel among the nations, were objects which lay near his heart. The formation of the Baptist Missionary Society in England, by Carey, Fuller, Pearce, and others, with whom he was personally intimate, had taken such strong hold on his mind, that change of country and connexions could not alter or weaken the impressions that had been made; and the events which accompanied the formation of that Society, were to the day of his death a favourite

theme of conversation. He was long an active officer of the Domestic and Foreign Mission Societies; and while his health continued, he laboured industriously and with delight to promote their welfare. He was a member of the first general Convention of the Baptist denomination, which met in Philadelphia, A.D. 1814. In organizing the Board, Mr. C. was chosen Treasurer. The arduous and responsible duties of which office, he continued to discharge, without emolument or reward, with undeviating integrity until within a few months of his decease; when the impaired state of his health made it necessary for him to resign. His own hopes resting on the doctrines of the Bible, and having experienced in his own person its blessings, he was anxious to communicate to others the glad tidings of salvation. Hence he spared no exertions in advancing the interests of the Bible Societies in our land." Mr. Cauldwell was a member of the New-York Bible Society, and for several years an active officer of the American Bible Society. Indeed there was scarcely a benevolent Institution in the city of New-York, which was established on the broad principles of Christianity, of which he was not an efficient member. His time, his talents, and property, were cheerfully consecrated to the cause of religion, and suffering humanity.

Nor was he amid all these public engagements, unmindful of the more retired, but equally important duties of private life. His Christian character never appeared to greater advantage than when he was in the midst of his own family. There the domestic virtues were displayed in their fair proportion. He was a pattern of conjugal fidelity and affection; and tempered his parental authority with the law of love. The scriptures were daily read in the family, and supplications offered to Him who is the author and giver of all good.

He taught his children sacredly to regard the Christian sabbath, and expected their punctual attendance with him on the public worship of God. And he had the happiness of seeing four of them received into that church, of which he was a member.

But however much the happiness of our families may seem to depend on our continuance with them; or, however useful we may be in the church and the world; the period will arrive when we must withdraw from active scenes, and close our eyes forever on mortal objects.

To the eye of human reason, Mr. Cauldwell was one of those men whom the church and the world could not spare. But infinite wisdom saw, and ordained otherwise. About three years ago, as nearly as we can recollect, he had a paralytick stroke, from which he recovered, but it evidently left him in a more enfeebled state. At distant intervals, he had slight symptoms of the same disease; and within the last year, it was evident to those whose feelings would allow them to believe it, that he was rapidly descending to the grave. Perhaps the nature of his last sickness, and the state of his mind, while labouring under a complication of diseases, cannot be better described, than by introducing a communication from one who was deeply interested in this event,

"During the past year, he resigned almost all the public offices which he held. His sun of usefulness had set. He had been a faithful steward, and was only waiting to receive the reward, "Well done, good and faithful servant, enter thou into the joy of thy Lord." His mental faculties had bent beneath the weight of his disorder—his memory had gone—his dearest friends he did not know, till he listened to the sound of their voice—indeed that was the only way by which he distinguished us.—Yet



there was one friend whom he never forgot—the Lord Jesus Christ—one subject on which he ever delighted to dwell; the religion of Jesus. This was all his delight—it was his rod and his staff. His mind was not distracted with doubts and fears. He exercised a calm and steady reliance on the promises of that God who had supported him all his journey, and promised he would never leave nor forsake him. To the last, he appeared to possess a spirit of prayer; and although in conversation of any kind, he frequently wavered, yet when engaged in this sacred duty, he was, with the exception of a few times, always perfectly collected, and appeared to possess unusual confidence in approaching the mercy seat. This important duty he never forgot, although he was frequently unable to attend to it in an evening. The Saturday morning before he died, our dear mother was very ill, and the care of the family devolved on me. Family devotion was later than usual. He came into the little room where I was, and said, J——, can you read now? I could not then, and he went up stairs. Alas! he prayed no more with us! His priesthood at his family altar ceased forever.

“In the last six months, his health would not permit him to attend public worship more than once on the sabbath. That he could go once, however, was to him a great source of consolation. He was at meeting the last sabbath in December—he was feeble—when he sat down in his pew, he leaned his head on the top of his cane, while tears of joy rolled down his face. He was praying. I think I can never forget my feelings. He reminded me of the old patriarch, who, when his feeble limbs refused to support him, worshipped his Creator, leaning on the top of his staff.”

The following account of his last end, by the same individual, will probably be interesting to all our

readers.—“Your affectionate letter was indeed a kind of solace to the deep toned anguish of my bosom. Yes, it re-assured us that our irreparable loss was equally yours; that the keen edge of sorrow was deeply felt in the sympathetic breast of our beloved —. There is a luxury in grief, and when we are sensible it is shared by many, it does indeed alleviate, though it cannot lessen it. Well! it is done! that moment in which every spark of sensibility must be roused and enlivened is past; for we have committed to the silent dust our beloved father. But I cannot indeed realize it at all. What has passed appears like a dream, and when I awake, I sometimes for a moment think, ‘tis a forgery of fancy.” But when I realize that it is no “dream of wo,” I sometimes feel overwhelmed with sorrow.

“I believe I promised to give you all the particulars of this heart rending providence. The task is arduous, yet there is a mournful satisfaction in the recital. We were ignorant of any material alteration having taken place in our dear father until Sabbath morning, Jan. 6. The day preceding, he complained of being more unwell than usual. In the afternoon he laid down and slept. His Pastor called and engaged in prayer. On being told that Mr. Williams had been there, he said, “Yes, I heard him.” But he was completely overpowered as we thought with sleep. Little did we think with what sleep. In the evening he came down stairs, and remained in the parlour until about eight o’clock. Then it was for the first time that my feelings were most powerfully excited, and I suffered mute agony. I offered him something to drink,—he could not see the cup which I held for him, but stretched out his hand for me to guide it. Several persons came in while he sat—he repeatedly said, What a mercy it is I have no pain. —what a mercy it is we have good

nurses. When his physician came the next morning, he perceived there was a great change, and another medical gentleman was called in. He conversed cheerfully with them; and while they were bleeding him, he began to repeat the first verse of the hymn,

Rise, my soul, and stretch thy wings,  
Thy better portion trace;  
Rise from transitory things,  
Towards heaven, thy native place.  
Sun, and moon, and stars decay,  
Time shall soon this earth remove;  
Rise, my soul, and haste away,  
To seats prepar'd above.

Immediately afterwards he said, "Come sickness, come death, it is all right." About half an hour after this, he sank into a deep sleep, from which he never awoke. He continued to breathe with difficulty until half past ten the next morning, when without a sigh, a struggle, or a groan, his happy spirit took its flight to mansions of unfading glory. So calm, so peaceful was his departure, we could only say, he breathed no longer. For a considerable time previous to his death, he had done with the world and all its concerns. He had no care, no anxiety about any thing here, and would often say,

Soon the joyful news will come,  
Child, thy Father calls thee home.

He was indeed only waiting the summons to arrive; for he had fought the good fight, he had kept the faith, and was waiting to receive the crown of glory."

Thus lived and died, this truly valuable servant of the Lord. When in the possession of health, he was favoured with a great flow of animal spirits, which gave to him an activity of character that is not common. This, under the direction of religious principles, qualified him for eminent usefulness both in the church and the world. It required little persuasion to secure his aid, and exertions in favour of objects which were of public utility. He was always ready to every good word and work; and never seemed more happy than when he was busily em-

ployed in advancing the interests of some benevolent institution, or affording relief to individuals, who were in circumstances of poverty and sorrow. He who thus had diligently served his Lord and Master for many years, was honoured by him in the chamber of sickness and death. Though at times he suffered the most excruciating pain, yet he bore it with exemplary patience. The consolations of religion supported his soul. His conversation was in heaven; from whence also he looked for the Saviour, the Lord Jesus Christ. And though he had no ecstasies of feeling in the prospect of his dissolution; yet he stood on the threshold of eternity with his loins girded, and his lamp burning, waiting with tranquil hope the summons of his Lord to appear in his presence, and dwell with him forever.

We are unwilling to close this memoir, without suggesting to our readers, that it exhibits another instance of the excellence of Christianity in elevating the character and happiness of its possessors. It was the religion of Jesus which expanded the heart of the deceased with that active and comprehensive charity, for which he was so eminently distinguished. And it was the same religion which soothed and comforted him, when by disease, he was compelled to retire from scenes of public usefulness. Who can retrace his character and dying experience, without being constrained to acknowledge, that "Godliness is profitable unto all things; having promise of the life that now is, and of that which is to come." While we are solemnly assured, "the transgressors shall be destroyed together; the end of the wicked shall be cut off;" we visit "the chamber where the good man meets his fate;" and from what we witness there, we are led involuntarily to exclaim, "Mark the perfect man, and behold the upright: for the end of that man is peace."



# Religious Communications.

For the American Baptist Magazine.

## ON ADDRESSING THE UNCONVERTED.

A LETTER TO A FRIEND, IN ANSWER TO THE QUESTION, HOW OUGHT THE MINISTER OF CHRIST TO ADDRESS THE UNCONVERTED?

My dear brother,

IN a late conversation, you desired me to express in writing my views with regard to the proper manner of addressing the impenitent. It is an important subject. It being an obvious part of my duty, as a minister of the gospel, to preach to the unconverted, I have endeavoured to ascertain in what way the scriptures authorize and require me to address them.

To have correct sentiments on this subject, we must consider what the state of mankind actually is before conversion. The Bible teaches us that all men have sinned—that the heart is deceitful above all things, and desperately wicked—that the understanding is darkened by sin—the will is perverse and opposite to God. Impenitent men are described as the enemies of God—as opposed to his law, and to the gospel of his grace—as being dead in trespasses and sins. But it is equally evident, that they are rational creatures; they possess a conscience more or less enlightened and tender; they are capable of loving and hating, of rejoicing and mourning, of choosing and refusing, though, alas! they are criminally indisposed to love and rejoice in God; they choose the evil and refuse the good, they love sin, instead of hating and mourning over it.

1. In addressing sinners, it is important to declare unto them plainly their true character and condition. They must be told explicitly, that they are unreconciled to God—that they love darkness rather than light, because their

deeds are evil.—that they will not come to Christ that they might have life. They must be informed, that having broken the divine law, they are exposed to its tremendous penalty; and not believing the gospel, they are condemned already, and the wrath of God abideth on them. In making these declarations, tenderness ought to be united with faithfulness. The Redeemer wept over Jerusalem, though he declared her sins, and foretold her destruction.

2. It is important to make known to the impenitent what is their duty. They should be told that it is required of them to repent, and believe the gospel. The nature of that faith and repentance, which God enjoins them to exercise, should be explained, and the commands of God enforcing these duties, should be brought to view. The fallacy of those excuses which men are prone to make for neglecting the gospel must be exposed; and that the sinner is inexcusable for living in unbelief, must not only be asserted; it must be proved from the declarations of divine truth.

3. The sanctions of the gospel, or those considerations by which a reception of it is enforced, ought to be clearly exhibited to view. These sanctions are of the alluring and of the alarming kind; the present and future blessedness of the believer, and the present and future wretched state of the unbeliever. When the risen Saviour commissioned his apostles to go into all the world, and preach the



gospel to every creature; with what considerations did he require them to enforce their message? "He that believeth and is baptized, shall be saved; he that believeth not, shall be damned." In conformity to this injunction, the apostles preached. Peter thus addressed the Jewish people; "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." This is an alluring consideration; but there follows a most alarming one. "And it shall come to pass, that every soul which will not bear that prophet, shall be destroyed from among the people." It was thus St. Paul preached in the synagogue in Antioch. "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe, are justified from all things from which they could not be justified by the law of Moses." But to these inviting words, the apostle immediately subjoins this solemn warning. "Beware, therefore, lest that come upon you, which is spoken of in the prophets; behold, ye despisers, and wonder and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."

4. But to believe the gospel, is not only a *duty* which the sinner is required to *perform*, it is an invaluable *privilege*. He who believes the gospel, becomes a partaker of the rich blessings of which it is composed, and which are freely offered to every one who will receive them. The glad news of salvation is to be preached to every creature; every son and daughter of Adam that hears these tidings, may freely, without money and without price, partake of the blessings they exhibit.

What saith the scripture on this subject? Let us consult Isaiah lv.

1. &c. "Ho! every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price. With these are intimately connected the six following verses. "The concluding verses of this passage express those things *literally*, which the foregoing ones described *metaphorically*: the persons invited, and the invitation are the same in both. The *thirst* which they are supposed to possess, does not mean a holy desire after spiritual blessings, but the natural desire of happiness which God hath implanted in every bosom; and which in wicked men, is directed not to *the sure mercies of David*, but to *that which is not bread*, or which hath no solid satisfaction in it." Matt xxii. 1—10. Here the blessings of the gospel are set forth under the figure of a marriage feast. Without explaining the whole parable, I would only remark, that **ONE** thing appears undeniably evident on the face of it. *That there were those called to the feast, who nevertheless rejected the invitation.* It is manifest that those who were *bidden and invited*, yea, more, were *urged and entreated* to come to the wedding, made light of it, went to their farms and their merchandize; while some of them treated with indignity, and even persecuted to death, the servants who invited them. To me it appears indisputably evident from this parable, that the invitations of the gospel are to be addressed to sinners indiscriminately, and not merely to those who are *sensible* of their sins, and of their need of Christ. Some affirm that these invitations ought to be directed to sensible sinners only; but will such as feel their need of a Saviour, make light of the gospel? will they prefer their farms and their merchandize to it? will they hate and persecute the ministers of Jesus? Impossible.

It is manifest further, from this

parable, that the ministers of Christ are required to invite men earnestly and pressingly to come to the gospel feast: to “*compel them*” by importunate entreaties “*to come in.*” And it should be stated that this invitation is not of such a nature that men may comply with it, or refuse it, at their option: but that all who hear it are bound to comply with its requisitions on peril of eternal condemnation. In the parable of the great supper recorded by St. Luke, the lord of the feast solemnly declares, None of those men which were bidden (and would not come) shall taste of my supper.

But it may be inquired, by way of objection, Why should you invite men to the feast of salvation, since it is evident that while impenitent, they will not come? I answer,

1. God commands me to do thus, and it is always safe to obey divine injunctions. If we can prove that God commands us to do any thing, we cannot offer a better reason for doing it. 2. God freely and sincerely offers the blessings of the gospel to men, as really as if they embraced them. The freeness of a gift, and the sincerity of the giver, are not impaired by unwillingness to receive it on the part of him to whom it is offered. 3. The fulness and freeness of the invitations of the gospel, show that the unbeliever is without excuse, that the obstacle preventing his reception of Christ is in himself, that he *will not* come to Jesus, that he might have life. 4. His rejection of offered blessings shows how desperate is his depravity, and how aggravated is his guilt. 5. I proclaim these glad tidings, hoping that God will attend the word with the energy of his Spirit. He has promised that his word shall not return to him void, that it shall prosper in the thing whereto he hath sent it. At his command, I prophesy to the dry bones in the valley of vision, praying that the Spirit of life may enter into them,

and that they may become a living host to praise God.

5. But the truths above stated, are not the only ones which should be unfolded to the unconverted hearer. There are others inseparably connected with them. The character of God as a holy, just, and faithful being; the original state of man; his fall and the consequences of it; the nature, obligations, and excellency of the divine law; the nature and blessedness of true religion; the work of the Spirit; the privileges of the saints; the resurrection of the body; the last judgment; the certainty of the salvation of the righteous; and the eternal misery of the finally impenitent: these, and all the other truths of revelation must be introduced, explained and enforced. These truths should not be stated in an ambiguous, hesitating manner; they must be announced with the utmost explicitness, but yet with meekness and tenderness. It is proper to expostulate with the sinner, to reason with him, and to discourse with all that variety of topic and manner which the scripture points out.

Let the minister of Christ carefully study apostolic models. Let his heart be deeply impressed with the truths of God’s word, and his bowels of compassion yearn over impenitent sinners, and he will be likely to address them as it is his duty to do. “We are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ’s stead, be ye reconciled to God: for he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him.

I am affectionately yours,

TABOR.

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ON THE DEPARTURE OF VESSELS ON THE SABBATH.

To the remarks which were offered on this subject in our last



Magazine, we would subjoin a few others, which we think worthy of serious consideration. As we could wish to see a practice given up, that in our judgment is reprehensible; we shall answer some additional objections, which have been made to us since our last communication.

We have been told, that masters of vessels are in many instances, part owners; and they would not consent, if fully prepared for sea, to remain in port over the sabbath. But we are unwilling to believe, that the generality of captains are so decidedly irreligious as to reject every proposal of reform on this subject. Let respectable merchants inform their captains, that no vessel in their employ shall commence its voyage on the Lord's day. If a dislike of such religious scruples is manifested, it will be proper to shew the reasons on which they are founded. And if these fail of producing a compliance with their determinations, let them look out for masters, who will at least, pay a decent respect to their feelings and views. Until these means have been tried, we think this objection cannot be viewed as having much weight. It may require much sacrifice of personal feeling; and much decision of character to pursue such a course; but no Christian ship-owner should be satisfied that he has done his duty, until he has at least made the attempt.

It has also been said, that by sailing on the sabbath much evil is prevented; that if sailors were not on board, they would spend the day in scenes of profligacy and drunkenness. It must be acknowledged there is something very plausible in this argument; and if it contained the whole truth, we should admit they had better be busily employed in getting out to sea. It is believed, however, that more is taken for granted in this statement, than is strictly true. No reason can be assigned why sailors

should be more profligate on this day than on others; and an inquiry into facts will be sufficient to shew that they are not. Even in those wretched parts of our cities, whither they are supposed to resort, there is less noise and profaneness; and infamy itself does not put on that bold and daring attitude on the sabbath, which is seen on other days.

It should also be recollected, there is now provision made in most of our maritime towns, for the religious instruction of seamen. For a long period, they were virtually shut out from places of public worship. No one seemed to care for their souls. Hence they generally resorted on the sabbath to the abodes of folly and guilt. But their situation is now different. Ships have been transformed into floating chapels; and spacious houses of worship have been erected for their particular use. Within those houses, on which the colours are seen waving every Lord's day, bearing the emblems of "peace and good will;" you may behold hundreds of weather-beaten mariners listening to the news of salvation. It therefore does not necessarily follow, that if these men are on shore, they will spend the sabbath in dissipation.

Besides, if the abuse of this day be a sufficient reason why sailors should devote it to labour; we cannot see why the same practice should not prevail on land. For the same reason, every manufacturer and tradesman who has journeymen, may, under the pretence of keeping them from evil, demand that they shall work on the sabbath. What a wide and effectual door would this open for the profanation of the Lord's day.

Perhaps other arguments might be advanced in favour of the long continued practice of sailing on the sabbath. But we are persuaded they can have no support from revelation; and ought to have no influence on the conduct of good



men. There are, however, weighty reasons why this practice should be discontinued. Some of these have already been noticed; we shall now mention one or two more as deserving serious attention.

It cannot be expected, that institutions established for seamen, will have their desired and full effect, until fewer vessels sail on the sabbath. Merchants may be officers of Marine Bible Societies; and captains may be subscribers; but if they show no veneration for the sabbath, if they evidently make it a part of their calculations for their vessels to sail on that day, the impressions made on their seamen will be manifestly injurious. It would be strange if they should reverence a day, which is openly disregarded by men on whom they are accustomed to look with respect. If merchants and captains are all life and activity on the sabbath—if the former are busy in the preparation of packages and letters—and the latter in giving commands for getting under weigh—how natural for common seamen to ask, why should we poor sailors care any thing for the “Mariners meeting;” or the observance of religious worship?

But the evil consequences of sailing on the sabbath are far from being confined to this class of men. It has a bad effect on the conduct of persons on shore. When a vessel departs on the sabbath, it is frequently the case, that the wharves are thronged with spectators. Some are there from motives of idle curiosity; others to bid a parting adieu to their friends; and others are looking out for an individual by whom they can forward communications on business. Perhaps most of these persons would have been at some place of worship, had they not been informed of the expected departure of a vessel. With minds dissipated by the scenes of the morning, they have no disposition to visit the house of God in the af-

ternoon; and hence the day is entirely lost as to all moral and religious purposes.

It would be easy to enlarge on other unhappy consequences which arise from this common and improper practice. But it is hoped, sufficient has been said to awaken the attention of the best friends of seamen to this subject. Let no one fold his arms in despondency, and say nothing can be done. The motto of Christians in their career of philanthropy, should be, “never despair.” Nor are there any formidable reasons for despair in this particular case. If some of the most respectable merchants, both in England and the United States, have formed themselves into associations, to promote the moral and religious interests of seamen; it may confidently be expected they will proceed in this good work, until they determine, that their vessels shall not be sent out of port on the Lord’s day.

We trust that Christian ministers will embrace opportunities of conversing with their hearers on this subject. Their judicious remonstrances against a practice, which cannot be considered scriptural, may have a happy effect.

Christian merchants should think seriously of the responsibility of their situation. Their example in this case may do much. It may expose them at first to the charge of singularity, and of being overmuch righteous. But by men of reflection, their conduct will be respected, and we may hope eventually imitated.

It is believed that Christians generally may contribute in abolishing this irreligious practice. When they have occasion to journey by water, let them be careful to take passage in a vessel that is not likely to sail on the sabbath. And if, as is often the case, there are several professing Christians about to embark together, let them engage to sail with the captain, on the express condition, that they shall not be re-

quired to go on board till the hours of public worship are over. If this pious and dignified course was steadily pursued by all the friends of Christ, we might expect the most happy results. Let Christians be encouraged to try the plan we recommend. If it fails, they will have the testimony of their own consciences, that they have endeavoured to please God; and if it succeeds, it will redound to the glory of him who is "Lord of the sabbath," and to the honour of the Christian name.

—◆—  
For the Am. Bap. Mag.

#### THE SAMENESS OF RELIGION.

THE sameness of religion in its effects upon the human mind, is by no means to be considered as one of the least evidences in its favour. However dissimilar in other respects, there is one distinguishing feature that marks all the true followers of the Lamb. Good men may differ in the articles of their faith and modes of worship; but still there is one point where they all meet, a common centre to which all perpetually converge. "By this, said the Saviour, shall all men know that ye are my disciples, if ye have love one to another." On the contrary, "he that hateth his brother, is in darkness, (that is, in sin) and walketh in darkness, and knoweth not whither he goeth, because darkness hath blinded his eyes." *God is love.* The law is fulfilled by love. And the grand distinguishing feature of the gospel is love. That disciple whom Jesus loved, has laid down this test by which we may try ourselves, and ascertain whether we are real Christians; "We know," saith he, "that we have passed from death unto life, because we love the brethren." Wherever the religion of Jesus is experimentally known, love to the children of God will never fail to manifest itself.

The author of the epistle to the Thessalonians, writes thus to the Gentile converts; "But as touching brotherly love, ye need not that I write unto you; for ye yourselves are *taught of God* to love one another."

This fact has been strikingly exemplified in one of the Birman converts. Mah-Menta, the first female convert in Rangoon, one day in conversation with Mrs. Judson, said to her, "I am surprised to find this religion has such an effect on my mind, as to make me love the disciples of Christ more than my dearest relatives!" It is observed, that she is a woman of very superior discernment and mental energy.

"On the 7th of October, 1803, Gokool, one of the native Christians, died at Dinagepore. About two hours before he closed the scene of life, he called the native brethren round him, to sing and pray. He was perfectly sensible, resigned, and tranquil. As this was the first Christian native who had died, it was the desire of the missionaries, to set such an example of Christian burial, as might be favourable to the gospel. A decent coffin was therefore made by *Kristno*, lined both inside and out, at his own expense.

"A great number of people being assembled; in addition to the other ceremonies, they sang a hymn. After this, two of the missionaries, and two of the native brethren, took up the corpse, and with the assistance of two others, carried it to the grave. Mr. Marshman addressed the spectators. *They appeared to be much impressed by the love which Christians discovered one to another, even in death; and with the difference between this, and throwing their relations half dead into the river, or burning their bodies, with perhaps a solitary individual attendant.*"

"Of all the joys we mortals know,  
Jesus, thy love exceeds the rest;  
Love, the best blessing here below,  
And nearest image of the blest."



## BIBLICAL.

## CRITICISM ON 1 COR. vii. 14.

*For the unbelieving husband is made holy in relation to the wife, and the unbelieving wife is made holy in relation to the husband; else your children are unclean: but now they are holy.*

IN the controversy about infant baptism, it is agreed, on both sides, that none should be baptized but those who have a scriptural right to the ordinance. It is, moreover, agreed that all believers have a scriptural right. The issue of the controversy depends, therefore, upon the decision of this point:—Do the holy scriptures any where allow the right of being baptized to some who cannot claim it as believers, viz. the *unbelieving* infant children of a believer? In conducting the controversy to its issue, the pedobaptists, who affirm that such infants have this right from scripture, are bound to prove their affirmation. By no rule of fair reasoning are the Baptists bound to prove the negative. Nevertheless, the negative can be proved; and strange as it may seem, it can be proved by the very text quoted above, which has been so frequently and so confidently urged in support of the Pedobaptist cause. The word of God is the sword of the Spirit, with which truth may, at all times, successfully defend herself; but awkward error commits suicide when essaying to use this potent weapon.

Pedobaptists have remarked, when reasoning from this text, that the word *agioi*, saints, or holy ones, is applied, in the scriptures, to church members, as separated or consecrated to God.—Keeping this remark in view, it clearly appears that persons who are in no sense *agioi*, holy, cannot be church members. It appears, with equal clearness, that persons who are *agioi*, holy, only in one particular sense, cannot be church members, unless,

in that very sense, their holiness amount to and include church membership. Now, unless the apostle either designed to mislead, or worded his sentence very incautiously, the holiness predicated of the children is the same with that predicated of the unbelieving husband or wife, and does not amount to church membership. But the apostle declares expressly, that, with the exception of this holiness, the children are unclean. Therefore, the only holiness which the children possess does not amount to church membership.

The conclusion which has just been drawn, will appear the clearer, and therefore decisive against infant baptism, the more critically we attend to the apostle's words.

The verb *esti*, is erroneously translated in our version, as if it were the imperfect tense. In such sentences, whenever the imperfect tense is used, it conveys the idea of present time, and implies a negative; and the entire sentence, by means of this implication, expresses a certain conclusion drawn from known premises: but when the present tense is used, the sentence barely affirms that a certain conclusion may be drawn from the premises, provided the premises be first ascertained. For example; when we say, if the sun were risen, he would shine; we imply that the sun *does not* shine, and from these implied premises we draw the implied conclusion, that the sun is *not* risen: but when we say, if the sun is risen he shines; we leave it to be ascertained whether the sun shines, before the conclusion can be drawn whether he is risen.—For these reasons, when we observe that the present tense is used in drawing a conclusion, in a sentence which, if the ellipsis were supplied, would read, “if the unbelieving husband and wife are not sanctified, your children are not holy,” we may gather that the premises are regarded as not alrea-



dy known, but as yet to be ascertained. But if, by the holiness of the children, their church membership had been meant, it would have been referred to as a well known and familiar fact: consequently, the very use of the present tense goes far in proof that the holiness does not mean church membership.

The pronoun *unon* is correctly translated *your*; but it has been common to explain it erroneously, as if it were *their*. The apostle designs what he says, see v. 17, to be an ordinance for the church; and from verse 8 to verse 15, he gives information and advice to the church, for the direction of particular members of their body. He speaks with regard severally to the unmarried and widows, to the married, &c.; and throughout, in his reference to them, he uses the third person, *them, they, him, her, &c.* It is much more natural and consistent, therefore, to understand the word *your* as referring, not to the husband and wife unequally yoked with unbelievers, but to the whole church; that is, to as many of the church as had children, as ver. 5 refers to as many of the church as were married. If the word *your* be understood in this sense, every shadow of plausibility in the Pedobaptist exposition vanishes; while, on the contrary, it appears (since these children, whosoever they were, have been proved not to have had the holiness of church membership) that infant church membership did not exist in the church at Corinth.

In all the above reasoning on this passage, let it be observed, that no attempt has been made to determine positively what the holiness is: wherefore, the conclusion will not be at all invalidated, even if this should be determined incorrectly in the further explanation of the text.

As the unbelieving husband is holy in relation to the believing

wife, and the unbelieving wife is holy to the believing husband; so the children of believers are holy to their parents. Neither the unbelieving spouse, nor the infant unbelieving children, have any *intrinsic* holiness: it is altogether *relative*. To be intrinsically holy, is to be undefiled: to be relatively holy, is to communicate no defilement.

The apostle in this verse is but applying to a particular case the general principle which he has established in the latter part of the fifth chapter, viz. that it is not required of Christians, for the preservation of their purity, to break off their intercourse with, or destroy their natural relations to those who are without. If any members of the church had supposed that it was inconsistent with Christian purity for a brother to retain and love and cherish as his wife, one who was an unbeliever and out of the church; the apostle puts it into the power of the church to remind such members that their children stood in a relation to them similar to that in which the unbelieving wife stood to the unfortunate brother. If his wife were unclean to him, their children, being as much unbelievers and out of the church as she was, were unclean to them.

This explanation, which is simple, clear, and consistent, makes the apostle's argument to be drawn from the very fact, that the children were not church members. But it was established before, that infant church membership did not exist in the church at Corinth. Now, since all the primitive churches were similarly organized, we have the clear conclusion that infant church membership was unknown in the time of the apostles: and, therefore, infants have *not* a scriptural right to the ordinance of baptism.

D.

[Luminary.]

## Review.

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*Elements of Interpretation, translated from the Latin of J. A. Ernesti, and accompanied by Notes; with an Appendix, containing extracts from Morus Beck, and Keil. By Moses Stuart, Associate Prof. of Sacred Literature in the Theological Seminary at Andover. Flagg & Gould, 1822. pp. 124.*

In the present state of theological controversy, it is pleasing to observe the increasing attention which is directed to the study of interpretation. So long as all parties allow that "all scripture is given by inspiration of God," the great question must be, What do the scriptures teach? And this question can only be determined by a reference to what are mutually allowed to be the principles of interpretation. When men shall generally understand and faithfully apply these principles to the study of the word of God, not only will error gradually recede, but those minor differences which separate the real followers of Christ, will vanish before the light of increasing knowledge.

For the work which we are about to notice, we are indebted to the labours of one, who has probably done more for the science of sacred criticism, than any other individual in our country. Besides the present work, he has within a year published an interesting pamphlet on the study of the original languages, and an Hebrew grammar, by far the most valuable of any with which we are acquainted. From the indefatigable perseverance and acknowledged ability of professor Stuart, we are inclined to hope that what he has done, is but the commencement of his labours. We trust that he will not discontinue them, until he has furnished the li-

brary of our theological students with all the necessary apparatus for investigating the word of God.

The design of the work of Ernesti, is, first, to develop the principles on which certainty of interpretation rests; and secondly, to give the practical directions necessary for the interpretation of scripture.

It was our intention to have given a brief abstract of the work in nearly the words of the author. This, from the peculiar nature of the book, we found impracticable. We shall, therefore, endeavour to pursue the train of thought which Ernesti suggests, without pretending to follow his order, or make him in all respects responsible for our opinions. Let us first consider the question, How may we be certain that we understand a passage in an ancient author? In other words, how may we know that we attach the meaning to a particular sentence which the author meant to convey?

In considering this question, let us commence with the statement of a well known fact. There is scarcely a word in our language (proper names excepted) which is not susceptible of several significations. In opening Johnson's dictionary almost at random, we find twenty-three meanings assigned to the word "break," when used as a verb active, twelve as a verb neuter, and three as a substantive. The word *cast* has 37 meanings as a verb active, three as a verb neuter, and sixteen as a substantive. A multitude of instances might be selected of words which exhibit a much greater variety of significations than those we have mentioned. When we consider that every verb is liable to various changes by mood, tense, &c. in which its form



and sound remain the same, the number of significations which we attach to one sound must be very great. Every sentence is made up of words of precisely this character, of words to each of which, if taken separately, a great variety of significations might be attached. Now, if we reasoned *a priori* from these facts, we might conclude that language was loose and indefinite, and therefore a vehicle wholly unfit for the transmission of ideas.— But how instantly would this reasoning be overthrown, by adverting to a single day's experience. A discourse may be delivered by a stranger to an audience of a thousand persons, and if it be written with ordinary perspicuity, not an individual will mistake the meaning of a single word. And in conversation, where nicer shades of meaning are requisite, how seldom is it necessary to ask a friend to repeat a sentence. Nay, so confident may we be, that we attach to his words the precise idea which he intended, that in a capital trial, we would not hesitate to testify upon oath, what was his meaning, although we could not recollect the precise terms in which it was expressed. Now, how is it that we arrive at this certainty? How does it happen, that amidst so great a possibility of error, we so rarely mistake? The answer is easy. We have already acquired a knowledge of the various significations of which a word is susceptible; and the scope of the speaker, with the context, indicates in which of these significations the speaker uses it. Let the word "break" be presented alone, and no one could tell whether it was used figuratively or literally; whether as a verb active, a verb neuter, or a substantive. Let it occur in a well constructed sentence, in the midst of a connected discourse, and the context would so determine its meaning, that not one of a thousand persons would mistake.

Between a spoken and a written language, there is, however, a difference. An eloquent speaker may by emphases, tones and pauses, so connect together the different members of a sentence, that the possibility of ambiguity will be less than in reading in private, where we must be guided solely by the context. This is one advantage which spoken language claims over written. But more even in this case is probably owing to that vividness of conception, that assimilation of feeling with the speaker, which eloquence produces, than to any clearer light which his enunciation pours upon the understanding. For the difference between the effect of written and spoken language is the greatest, not where any ambiguity is removed by the manner of delivery; but where, on the contrary, the terms are at first blush perfectly intelligible. If this assertion needed confirmation, it would be easy to advert to the passionate exclamations, or spirit-stirring interrogations of ancient eloquence.

Setting aside this difference, he who reads a discourse in his mother tongue, is precisely in the situation of him who heard it delivered. There is the same apparent probability of ambiguity, and the same practical confutation of what we might have expected. A man may read Hume's History of England throughout, and never be obliged from ambiguity, to repeat the perusal of a single sentence. Or if we take a didactic work, we shall find that its language is scarcely less definite. There will rarely be any ambiguity discovered in Johnson's or Addison's didactic papers. And in the case of a writer of evident obscurity, it will be found that we have no difficulty in understanding the words or the phrases. The obscurity generally arises from perplexed and involved collocation of the members; or from a crowding together of circumstances between the nominative and verb,



until, at the close of the sentence, we forget with what affirmation we commenced. But even this is a rare occurrence; and in the whole range of English literature, there are but few writers who are considered as decidedly obscure. Indeed, we very seldom meet with a sentence, in which we are in any doubt upon the question, what does the writer mean? And we arrive at the meaning in the same manner as we arrive at it when we hear a discourse delivered. We have a knowledge of the signification of the terms, and the context directs us to that signification which the author intends to convey.

Let us next suppose a man to undertake the acquisition of a foreign living language. First, it would be necessary that he should acquire a knowledge of all the meanings of all the words he would have occasion to use. If then the idiom of the foreign language was precisely the same as of that to which he had been accustomed, he would speak it as perspicuously, and understand it as clearly, as his own. But if the idioms differed with a perfect knowledge of the individual words, he would be liable to mistake. For he might erroneously suppose that words, which when taken separately, conveyed the same meanings, as the corresponding words in his own language, conveyed the same idea when combined. Hence he would be liable to communicate and to receive incorrect impressions. Before he could therefore be assured that he attached the same ideas to the language as the persons who spoke it, besides a knowledge of words, he must acquire skill in its peculiar idiom; a sympathy with the general feeling, and some general knowledge of the subject, which might be the theme of discourse. Having done this, he might rely with as much certainty upon the meaning which he received from a particular passage, as from any passage in

his own language. Nor is this an uncommon attainment. Children who live in neighbourhoods where two or even three languages are spoken, acquire with ease equal skill in all of them. It will not of course, be understood, that we suppose these two processes were ever kept distinct in the acquisition of a language; we mention them separately, only for the sake of illustration.

Let us now suppose that we wish to learn a dead language. How shall we acquire sufficient knowledge of it, to be certain that we attach to a passage the sense which the author of the passage intended?

Here it might at first view be supposed, that the probability of arriving at this certainty of interpretation was infinitely less in a dead than in a living language. We do not deny that it may be less. But perhaps, upon consideration, the difference will not appear so great as might at first be imagined. It may be granted, that in studying a dead language, we cannot obtain so diversified illustrations of the meaning of words as from living instructors. We cannot so readily catch the tone of a people's feeling, nor sympathise with them in those sentiments, which frequently give a colouring to the forms of a language. But on the other hand, it may be observed, that in studying a dead language, all we want, is to *understand* it with certainty, and that a less acquaintance with it is necessary for this purpose, than for the purpose of oral communication. It may be also remarked, that we have in some respects greater facilities for investigating the meaning of ancient than of modern languages. In Hebrew and Greek, for instance, we have concordances, where all the cases in which a word occurs in a particular book, may at one view be examined. But to bring the question to the test of experience. May not Cicero, we would ask, be as well understood as Burke?

Longinus is considered a very difficult writer; and yet may we not, in most cases, be as well assured of his meaning in his Treatise on the Sublime, as of Blair's, in his Lectures on Rhetoric? May not a man understand an ode of Horace, as well as an ode of Burns? Is there any more doubt about the meaning of Homer's Iliad, than there is about the meaning of Milton's Paradise Lost?

It may be asked, why then are the scriptures the subject of so much controversy? Why, among those who understand their original languages, is there so great liability to misapprehension? We answer, so far as it respects the Hebrew, that this may in part be owing to the fact, that only one volume is extant in that language. The fewer are the instances in which a word occurs, the more of course is the range of inquiry narrowed, and the more difficult is it definitely to fix its signification. The wide difference between the Jewish habits of living and mode of thinking, and our own, forms another difficulty. This difficulty is, however, less than at first we might suppose. For the manners and customs of the Jews are in their sacred books, more correctly delineated than those of any other people of antiquity. And together with the sacred books, we have an historian from among themselves, besides their commentators on the scriptures, from whom we may learn the tone of their feeling, their habits of living, and their manner of conducting theological discussion.

Another reason for the difficulty of understanding the scriptures, is, their frequent use of symbolical and figurative language. But this again, creates less embarrassment than it would in any other classic. The figurative language of the Jews was generally derived from events in their early history.\* And the book which contains that

\* See Lowth's Lectures on the Poetry of the Hebrews.

history, has descended to us in the same state in which it was used by them.

But the reason which has more than all impeded a knowledge of the scriptures, is, the manner in which they have frequently been studied. Men have gone to them in the spirit of controversy, to find arguments in support of their belief, rather than in the spirit of humility, to find from them what they should believe. They have forgotten that God resisteth the proud, but giveth grace to the humble. Instead of considering that the duty of man is to investigate, by the rules of common sense, (which here mean the principles of criticism) what do the scriptures teach; each has selected those passages which seemed to favour his pre-conceived opinions, and then tortured every other passage, till he made it speak the language he desired. They do not seem to have considered, that to our limited capacities, many things which concern the operations of God, must, of necessity, be mysterious. To distort one passage, because its consistency with another passage is to us mysterious, is to find fault with a painting, because some objects are in the shade. Men will be wiser when they are willing to be no more consistent than the Bible. "The planet in the heavens fulfils its regular orbit, by appearing to us who observe it from this eccentric spot, sometimes progressive, sometimes retrograde, sometimes stationary; whereas, could it change its seemingly devious path for one which should seem to our view an uniform curve, it would be a departure from order, and not a transition to it."

Let us illustrate the effect which these pre-conceived opinions have had upon the study of the scriptures by a case in point. Let us suppose the doctrines of predestination and freewill were to be supported alone by the Iliad of Homer,



And let us suppose that the advocate of each opinion had been for fourteen hundred years seeking for passages which might support his own system; and distorting those which might seem to favour the opinion of his opponent. Scarcely a verse could be found, which had not been the subject of fierce and fiery disputation. Even the phrase *Διος δ' ἐτελεύτητο βουλή\** would have long since become *locus vexatissimus*, a most perplexing passage. It would have been strenuously contended that the words did not mean to convey any idea of heavenly determination, prescience, or design. Arguments in abundance would have been brought forward to prove, that if any thing like previous design had been intended, the human beings in the story could not have been moral agents. Authorities would have been adduced to shew, that *βουλή* did not mean design. A host of reasons would have been offered to convince us, that *Διος* meant Achilles, or Agamemnon, or Thersites, or Thetis, or any body or any thing but Jupiter Maximus. And if all these positions were untenable, it would have been apropos to deny that the introduction of this book was genuine; and when driven from this, to deny the genuineness of the first book altogether. Or when no other refuge remained, it would probably have been asserted, that the phrase in question was accommodated to the notion of the times, or that the whole work was an allegory, or that it had no meaning at all; or if it had, they did not know what the meaning was; but one thing they certainly did know, it did not mean any thing about predestination.

But it is time to return from this long digression, briefly to consider, how we may acquire such a knowledge of a dead language, that we may interpret its authors with certainty.

And it is evident, that as in learning a living language, our first object would be to acquire a knowledge of the meanings of its words, and of its peculiar idioms; in the case of a living language, we acquire these from conversation. In the case of a dead language, we must acquire them by the frequent and attentive perusal of its standard authors. In this manner, we shall easily and imperceptibly gain a knowledge of the principal variations of signification of which a word is susceptible. (2.) Another source of information, is the definitions of the writers themselves, or of their cotemporaries. Thus Cicero, in his philosophical treatises, frequently and acutely defines the terms he is about to use. (3.) Another source of information is from examples, where an author illustrates the meaning of a term by exhibiting its qualities or effects. Thus Paul illustrates the nature of faith. Heb. xi. &c. (4.) Parallel passages frequently afford us important assistance. These are of two kinds. 1. Verbal, when the word, which in a particular instance is ambiguous, is used in another passage connected with such adjuncts as may definitely fix its meaning. Or 2, real, where though the same words be not used, the same subject is treated of. Thus, when the same fact is related by two evangelists in different language, a term which is obscure in one, may be clearly illustrated in the other. (5) Another source of information, is the scholia or brief notes upon a work, written by persons who lived shortly after the time of the author. (6.) Versions of the author in question, made at a time when his language was better understood than at present, may frequently afford us important assistance. (7.) And lastly, we may sometimes be enabled to ascertain from kindred languages the meaning of a word whose root in the original language has perished.

\* Such was the sovereign doom, and such the will  
of Jove, Pope.



By these means, we may arrive at the meanings of the words in a language. But this is not enough. When a particular passage is to be interpreted, it is not sufficient that we know how many significations may be attached to the words of which it is composed; we must know in which of these significations the author intended to use each particular word. To ascertain this, we must resort to the passage itself. And, 1. The general scope of discourse will frequently limit the signification with sufficient accuracy. Thus the word *locus*, in Latin, signifies a definite portion of space, and also the topic of a rhetorician. Now, adverting to the question, whether the subject was geography or rhetoric, would at once indicate in which of these significations the word was to be understood.

But the scope of the passage will not always be a sufficient director. An author may, by parentheses, vary from his main design. Then we must more closely study the context. And in fact, this may be considered as our strongest ground of reliance. Having ascertained of what signification a word is susceptible by the means above pointed out, that which best suits the context is to be chosen. For it is to be supposed that an author writes according to the received rules of language; and if he does, this is the meaning intended. And if we cannot thus arrive with certainty at the meaning of an author, we cannot in common conversation; for upon no other principles does our knowledge of the meaning of every day's discourse depend.

If now it shall be asked, what are the qualifications of a good interpreter of the original scriptures? We answer, first, genuine piety, or a disposition to believe all that God shall teach, and practise all that God shall prescribe.

This will prevent him from rejecting a doctrine as untrue, be-

cause it is opposed to the unrenewed heart. And moreover, it is written, "If any man will do his will, he shall know of the doctrine."

Another qualification which we would require in an interpreter of the scriptures, is unfeigned humility; not simply the humility which respects the individual, but that which respects the species. It is not enough that he have a modest estimation of himself in comparison with other men; he must also be fully aware of the limited nature of the human intellect. He should accurately see the point where pious diligence ends, and sinful presumption begins.

He should then make himself familiar with the idioms of classical Greek; but especially with those of the Greek of the New Testament, and the Septuagint. Let him study attentively the peculiarities of the Hebrew; and observe how they have been transferred into the version of the seventy. If it be possible, let him acquire a competent knowledge of the kindred languages. And lastly, let him become familiar with oriental manners, customs, geography, history, and poetry.—He, who with these qualifications, applies himself diligently to investigate the meaning of the word of God, may venture to rely upon the decisions of his own intellect, and thus draw for himself from the fountain head of eternal truth.\*

And lastly, let us suppose that a particular passage is to be investigated; What is the course which a student should pursue in order to ascertain its meaning? We answer, first, let the context, and then the design or scope of the writer, be diligently studied. If this does not

\* It will not be understood, that we mean to declare, that no man is qualified to preach the gospel, who has not pursued the course of study here pointed out. Nothing could be farther from our intention. Our remarks only apply to those cases in which Providence, by placing such advantages within a man's power, has evidently indicated it as his duty to avail himself of them,

afford the necessary elucidation, let the passage be compared with parallel passages of the same author; and then with those in the other authors of the New Testament. If still an obscurity remain, let the parallel passages in the Septuagint and Hebrew be carefully examined. And should these all fail, our last resort must be to the kindred languages, and to the idioms of classical Greek. And if after all this has been done, the passage should still remain obscure, we must honestly confess our ignorance, and wait with humility until the light of increasing knowledge shall dissipate the darkness which at present broods over it.

We have thus attempted to give a hasty and imperfect sketch of the subject on which the work of Ernesti treats. The limits allowed to the present article, will only permit us to add a remark or two upon the present translation. From the well known difficulty of translating German Latin into perspicuous English, we were prepared to meet with frequent instances of latinism and obscurity. In this, however, we have been happily

disappointed. We have met with but one or two words that seemed harsh or inelegant; and they were evidently chosen, because they conveyed the idea of the author with peculiar perspicuity.

The notes of Professor Stuart, form a most important addition to the original work. We only regret that they were not longer and more numerous. Indeed, we are of opinion, that the present work might be rendered still more valuable, if Professor Stuart should take it entirely to pieces, and put it together upon a plan of his own. He would, we are confident, arrange several of the chapters more philosophically; which, for the want of *lucidus ordo*, are at present difficult to analyze, and of course difficult to remember. We conclude, by remarking, that we consider the present translation and notes, a most valuable addition to the library of the student of Biblical criticism. We most earnestly recommend it to our brethren in the ministry, and we hope that it will be immediately introduced into all our seminaries for Theological Education.

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## Missionary Intelligence.

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### RANGOON.

EXTRACT OF A LETTER FROM MRS. COLMAN, TO A FRIEND IN BOSTON, DATED

*Chittagong, April 12, 1821.*

My dear Friend,

I HAVE just been reading over your last affectionate epistle, and regret that a reply to it has been so long delayed; but a series of pressing engagements have for some time past, prevented my writing to many of my American friends. Perhaps you can scarcely conceive how my time is so fully

occupied; and as you have repeatedly assured me that every circumstance relating to myself would be interesting, I will not hesitate to tell you what are my usual employments during the day. We have family worship between seven and eight o'clock in the morning. Immediately after, I spend a few minutes in adjusting the family concerns for the day, then commence studying with my Burman teacher, and continue until three, at which hour we dine. Owing to the extreme heat of the climate,



we have no opportunity for exercise during the day; but after the scorching rays of the sun have retired, Mr. Colman and myself feel it a great relaxation to range round our small enclosures. At dark we have family prayers, after which, recommence our Burman studies, and continue until nine or ten o'clock. I speak of this as the general procedure, but in consequence of Mr. Colman's ill health, and the frequent changes to which we have been subject, this plan has often been interrupted. I am vastly more interested in the Burman now than when I first commenced the study of it, being able to understand the most of what I read. Some of the Burman stories are very amusing, though they cannot but excite compassion for those who are so blind as to credit them. I have recently been engaged in reading a work which contains an account of Gaudama, a short time previous to his attaining the state of deity; and there are some circumstances connected with his history, which bear such a strong resemblance to those connected with the history of Christ, that one would almost suppose that whoever wrote the Burman system, must have had some acquaintance with the Christian, and had in many instances taken it for a pattern. According to the sacred books of the Boodhist, it was necessary for Gaudama to relinquish all the pleasures of this life, before he could arrive to the exalted state of deity. He therefore voluntarily left his wife and children, and retired to the desert. Here he continued fasting *forty-nine* days, after which, he was severely tempted by an evil spirit. A throne representing the dominion of deity rose out of the earth. This was claimed by the evil spirit, but after a long contest, Gaudama obtained the complete victory, took possession of the throne, and thus

proved himself to be the governor of the moral world.

Sabbath day, June 17th. The sabbath, my dear friend, is a day on which I often think of you, and my other American friends, with a kind of melancholy pleasure. How different is your situation from mine! I fancy that I now behold you, with many of the dear people of God, who are assembled in his earthly courts, listening to the voice of our beloved pastor, while he is delivering the animating truths of the gospel. O may you be comforted by these blessed truths, and receive fresh strength to run with vigour the Christian race. And while you are favoured with such rich privileges, do not forget your far distant friend. I am, in the true sense of the word, situated in a barren desert, and am deprived of many sources of spiritual enjoyment with which Christians in my native country are favoured. Often am I ready with the Psalmist to exclaim, "O God, my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary." When the Lord's day returns, it is not distinguished by the ringing of bells, or by cessation from worldly business. The natives regard the day to themselves by doing their own work. Instead of beholding the different classes of society laying aside their various cares, and crowding in multitudes to the house of God, "to keep holy day;" we see every man engaged about his usual occupations. But though we have not the delightful privilege of resorting to temples erected for the worship of Jehovah, yet *he* does, I trust, sometimes condescend to grace our humble dwelling with his presence, and to verify his promise, that where only *two* are united for his worship, he will meet with them, and bless them with the



communications of his Spirit. We have worship together twice during the day, and very seldom have any one to join us. On this account, particularly, we greatly feel the loss of our dear friends in Rangoon. We have just been engaged in our morning exercises, and have read as a part of them a very spiritual sermon from these words, "The root and offspring of David, and the bright and morning star."

Except a few English and Portuguese, the inhabitants of this place consist of Mussulmen and Hindoos, with whose language we are unacquainted. We hope, however, soon to pitch our tent in the midst of those who speak the same language (with a slight difference of pronunciation) that we have been studying. There we shall, on the sabbath, be surrounded with a group of heathens, to whom Mr. Colman can make known the joyful tidings that Christ has suffered and died to save guilty sinners. O my sister, let us have your fervent supplications for us, particularly on the sabbath. Pray that while we are situated in this parched land, where no cooling streams from earthly sanctuaries flow forth to refresh our souls, we may be supplied from the fountain above, and that ere long we may behold this wilderness budding and blossoming as the rose, and streams of living water breaking out in this desert.

I thank you much for the intelligence contained in your letter respecting the sabbath school, missionary society, &c. I need not say that I still feel interested in whatever relates to these institutions, and that I rejoice in their prosperity.

Very affectionately yours,  
ELIZABETH COLMAN.

LETTER FROM A. JUDSON, JR. TO  
REV. DR. BALDWIN, DATED

Rangoon, August 9, 1821.

Rev. and dear Sir,

I WROTE you the 24th of last month, and my only object in ad-

ressing you again so soon, is to inform you of Mrs. Judson's intended departure for America, and to transmit you a copy of my letter to the Corresponding Secretary, which will give you a full view of the case.

Most respectfully yours,

A. JUDSON, JR.

Rangoon, August 9, 1821.

Rev. and dear Sir,

THE crisis which I have long endeavoured to avert, has at length arrived; and I find myself under the most distressing necessity of giving my consent to Mrs. Judson's departure for America.

When we were in Bengal last year, we received the following documents; the first from Mrs. Judson's attending physician, and the other from the brethren of the Serampore mission.

"Mrs. Judson's case seems to me a chronic affection of the liver. The probable result of her return to Rangoon in her present state, would be a return of all the symptoms with the hot weather. Under her present circumstances, therefore, I have no hesitation in recommending a voyage to America, which will, in all human probability, completely restore her health, and enable her, under God's blessing, to return quite recovered to her scene of labour and usefulness.

Yours sincerely,

W. CHALMERS."

\* Dear brother Judson,

WE have perused Dr. Chalmers' note, and cannot but deeply sympathize with you and dear sister Judson, in your distressing circumstances. On carefully weighing the case, we are decidedly of opinion, that your duty to Mrs. Judson, to yourself, and to the cause of God, requires you to follow his advice, and to take steps for Mrs. Judson's immediate return to America, if this be practicable, in the hope of her health being restored,

and her usefulness continued to the cause of God. Were the case our own, this is the course, we should feel it our duty to pursue, and which we have indeed pursued in various instances.

Should any pecuniary aid be necessary, to enable you to take this course without delay, we will cheerfully meet your wishes, not doubting but that in so doing, we shall meet the fullest wishes of the Baptist Convention.

We are, very dear brother,  
Most affectionately yours,  
W. CAREY,  
J. MARSHMAN."

Notwithstanding the tenor of these documents, our reluctance to adopt the course recommended, induced us to catch at the partial encouragement given us by another eminent physician, whom we subsequently consulted, and to depart from the decision of our better judgment; and we accordingly returned to make one more trial in Rangoon.

The event has accorded with the prediction of Dr. Chalmers. For a few months, the mercurial remedies which he prescribed to Mrs Judson, kept the disorder at bay; but they now begin to lose all their efficacy; and scarcely are the effects of one salivation suffered to subside, when she is obliged to have recourse to another. The pain in her side is almost incessant, and begins to be attended with those alarming symptoms, which forced us to Bengal last year.

In these circumstances, I feel, that there is no alternative; and I acquiesce in the present measure, however painful to our feelings, under the full conviction, that it is absolutely necessary, in order to avert a more painful separation, which might otherwise be realized in the course of a very few months—a separation, final, and precluding all further hope in this world.

Being entirely alone, I do not

feel authorized to make any special appropriation of mission money, especially, as I do not know what the expense of passages will be. But I cheerfully refer this subject to the decision of the Board. We hope, that one, at least, of the passages may be procured at a small expense, perhaps gratis, particularly as we hear, that the Benjamin Rush is now in Bengal.

Whatever money Mrs. Judson may need in America, I beg, may be paid to her order on the Treasurer; and all such money I shall pass to the credit of the Board; and deduct from my usual allowance, in the same manner as money taken up of the agents of the Board in Bengal. I have made such arrangements as will prevent the necessity of burdening the Board with any additional expense on this occasion, except that of passages at sea; and for this, my only apology must be, the extreme necessity of the case.

Finally, I beg leave to recommend Mrs. Judson to the kindness of the friends and patrons of the Mission, as one who has faithfully laboured many years in their service; and whose sole object in visiting her country once more, is to recover her health and strength, that she may devote the remainder of her days to the promotion of the Redeemer's cause among the perishing Burmans.

Most respectfully yours,  
A. JUDSON, JR.

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LETTER FROM MR. JUDSON TO MR. SHARP, DATED

Rangoon, September 17, 1821.

Rev. and dear Sir,

Your kind and affectionate letter of October, 1820. I have perused several times with much satisfaction. The sources of encouragement, and motives to perseverance, which you suggest, are such as I desire to keep ever in view. But our feelings are not always in uni-



son with the dictates of reason, and the assurances of faith; and I am sometimes quite disheartened in view of the difficulties with which I am surrounded. Opposition to the truth daily grows more determined and violent; the struggle between light and darkness is great; and though I am sure that God will bring forth judgment to victory, I think it probable, that I shall not witness the triumph during my lifetime. I hope, however, to keep some footing in the country, and carry forward the translation of the scriptures, as you suggest; but as I am almost cut off from all opportunities and means of communicating the truth, I have no reason to hope, that many conversions will, at present, be effected. The decided intolerance of government, and the bitter spirit which is rapidly gaining ground among all classes of people, have occasioned the zayat to be quite deserted, and have even deterred most of the disciples from attending worship on Lord's day. The particular circumstance which has manifested the intolerant spirit of government, is a new accusation and arraignment of Moug Shwa-gnong. By what particular means he obtained acquittal, I have not yet ascertained. It is said, that he accompanied his chief to Shwa-dagong, as is the custom among the common people, though he performed no act of worship there.

If I had sufficient property, I should think of another visit to Ava; but a thousand rupees of mission money is too much to be thrown away on an improbability. I have some idea, that in a year's residence at court, I should find some influential person, who would procure me favourable access to the presence of the emperor. Unless some word or look can be obtained from his majesty, it seems morally impossible, that any thing can be done in this country. It is true, that by the operation of the

Spirit of God, multitudes can be converted, *where the means are used*; but, at present, no one dares to come near me; and for me to go out into the streets and zayats, and pagodas, and proclaim a proscribed religion, would be the height of madness.

I suppose I feel more disheartened just at present, in consequence of being entirely alone, as I have been since Mrs. Judson's departure, with not a single person in the whole place, who can give me a word of advice or encouragement. But I sometimes derive comfort from a higher source, and feel happy in committing this forlorn hope into the hands of the great Captain of our salvation, who is able to keep those who are persecuted, from being forsaken, and those who are cast down, from being destroyed.

Affectionately, and  
respectfully yours,

A. JUDSON.

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LETTER FROM MRS. JUDSON, TO  
DR. BALDWIN, DATED

Calcutta, December 8, 1821.

Rev. and dear Sir,

I LEFT Rangoon last August, and arrived in Calcutta on the twenty-second of September. My disorder gained ground so rapidly, that nothing but a voyage to sea, and the benefit of a cold climate, presented the least hope of life. You will readily imagine that nothing but the prospect of a final separation, would have induced us to decide on this measure, under circumstances so trying as those in which we were placed. But duty to God, to ourselves, to the Board of Missions, and to the perishing Burmans, compelled us to adopt this course of procedure, though agonizing to all the natural feelings of our hearts. On my arrival in Calcutta, enquiries were immediately made, relative to a voyage to America. But to my great disap-



pointment, I found most of the American captains far from being disposed to take passengers, on account of having their cargoes engaged to the extent of the tonnage of their vessels. One captain, however, offered to give me a passage for fifteen hundred rupees, but I could not think of causing the Board so great an expense. In mentioning my circumstances to Mrs. Thomason, (lady of the Rev. Mr. Thomason, chaplain) she suggested the advantages of a voyage to England, on account of the superior accommodations, medical advice, and female passengers, in English ships. The pious captain of a ship bound to England, was then residing in her family; with him she consulted, and they made arrangements for my passage for five hundred rupees, provided I went in a cabin with three children, who were going to England. As my only object in going to sea, is restoration of health, I did not hesitate to secure a passage, though I should have rejoiced (since I must take a long voyage) to have gone direct to America. The father of the children has since arrived in Calcutta, and has very kindly offered to pay the whole price of the cabin, (which is four thousand rupees) which will enable me to go to England, free of expense to the Board. If the pain in my side is entirely removed, while on my passage to Europe, I shall return to India in the same ship, and proceed immediately to Rangoon. But if not, I shall go over to America, and spend one winter in my dear native country. As ardently as I long to see my beloved friends in America, I cannot prevail on myself to be any longer from Rangoon than is absolutely necessary for the preservation of my life. I have had a severe struggle relative to my *immediate* return to Rangoon, instead of going to England. But I did not venture to go contrary to the convictions of reason, to the opinion

of an eminent and skilful physician, and the repeated injunctions of Mr. Judson. Relative to the Rangoon mission, I presume Mr. Judson has given you all the information. But perhaps I have received letters of a later date, and may be able to communicate something of which you may not have heard. My last from Rangoon, was dated Oct. 26. Moug Shwa-gnong had been accused before the viceroy, and had disappeared. Mr. Judson had felt much anxiety and distress on his account, fearing he had done something in the way of retraction, which prevented his visiting him. But in a fortnight, he was agreeably surprised at seeing him enter. Moug Shwa-gnong informed Mr. Judson, that having been accused, he thought it the wisest way to keep out of sight; that he had put all his family on board a boat, and was going up the country among the sect of heretics with whom he once associated, and had now come to take leave, obtain tracts, gospels, &c. Mr. Judson furnished him with what was necessary, and bid him God-speed. He will, no doubt, do much good among that class of people; for it is impossible for him to be any time with his friends, without conversing on the subject of religion. Moug Ing had returned, as steadfast and as much devoted to the cause as ever. He, with Moug Shwa ba, spend every evening in reading the scriptures, and finding the places where the apostles preached, on a map which Mr. Judson has made for them. Another Burman has been baptized, who gives decided evidence of being a true Christian. Have we not, my dear Sir, every reason to trust in God in future, when we see what he has done in Rangoon. Could you see at once the difficulties in the way of the conversion of the Burmans, the grace of God would appear ten times as conspicuous as it now does. When we hardly ven-

tured to hope that we should ever see a truly converted Burman; how great is our joy to see a little church rise up in the midst of that wilderness, consisting of thirteen converted Burmans.

Respectfully and sincerely yours,  
N. JUDSON.

EXTRACT OF A LETTER FROM MR. COLMAN TO REV. MR. SHARP, DATED  
*Chittagong, October 29, 1821.*

Rev. and dear Sir,

ALTHOUGH I have nothing interesting to communicate, yet I feel unwilling to miss the excellent opportunity of sending you a few lines by Mrs. Judson.\*

My two last informed you of the blessing which has attended the weak attempt at this place. We expect in a fortnight to remove to Cox's Bazar. The materials for our house are nearly collected, and I anticipate with much pleasure the time when I shall be again surrounded by those whose language is somewhat familiar to me. Our object here is understood and approved by government. Those who are at the head of affairs in this district, have expressed their approbation of our proceedings, and their willingness to afford us assistance. Cox's Bazar also has become an important place in their estimation; and it will, most likely, in a few years, be made the station of a port collector. It has long been resorted to by Burman boats, that trade to various parts of Bengal; and it is already the great market town of Arrakan. In that important portion of the Burman empire, a missionary would not be permitted to reside. It was conquered only forty years ago, and is still watched with jealousy by the government at Ava. Nor would any thing excite its suspicions more, than to see a foreigner cross the Gnat, and settle in this newly subjugated country. But its inhabitants can be made acquainted with

the gospel from Cox's Bazar. When they visit that place on business, they may obtain some knowledge of Jesus, they may take tracts to their homes, and thus the kingdom of our Lord may be silently and imperceptibly built up under the despotic and intolerant government of Burmah.

We are still in suspense as it respects the opinion of the Board relative to the attempt here. But we feel a growing conviction that we are in the path of duty, and that the Lord designs to bless the feeble beginning which has been made. We are encouraged to persevere by the friendly disposition which the supreme government of British India manifests towards our object, and by the kind, but unexpected suggestions and assistance of those who preside in this district. Affairs at Rangoon also continue to wear an unpromising aspect. A few days since I received a letter from brother Judson. After remarking on the severe trial of parting with Mrs. Judson, he says, "I wish you and Mrs. Colman were here, and yet I know not in conscience what I can say to urge your return. The prospect here grows darker, opposition more violent, and the government more intolerant. Mounng Shwa-guong has been again summoned before the chief of his village, and narrowly escaped the confiscation of his property and imprisonment, which had been determined on by his persecutors. How he escaped, I hardly know. I understood at first, that he had conciliated them by soft and prudent answers; but I have been since informed, that he accompanied his chief to Shwa-dagong,\* though without performing any act of worship. I am inclined to think that the latter account is correct, because he stays away, as if he thought he had done something which I should not approve. The zayat which I had open for

\* It was expected she would sail direct for America.

• The great pagoda.



four months, is now quite deserted; and very few of the disciples attend worship on the Lord's days. In such circumstances, what is to be done? I sometimes think of Chittagong; but yet feel unwilling to relinquish all footing in this country, as long as the least hope remains."

On the receipt of this letter, I thought it best to make inquiries relative to the practicability of brother Judson's gaining admission here, in case he should finally be compelled to leave Rangoon; and have much satisfaction in saying that there is scarcely a doubt, but that he would succeed.

Let me entreat you to favour me with a letter on the receipt of this. Write me *freely* and *fully*, and above all things, pray that we may be instrumental of good to the perishing heathen, and may be faithful unto death.

I remain, most affectionately  
and respectfully yours,

J. COLMAN.

LETTER FROM DR. PRICE TO REV.  
DR. BALDWIN, DATED

*Rangoon, December 14, 1821.*

Rev. and dear brother,

ARRIVED safely at the place of our destination, and having offered our united thanksgiving to the Ruler of the seas and of the land for His preserving goodness—we turn our attention homeward, and think with melancholy pleasure of our dear friends who are there, and doubtless, casting many an anxious careful surmise across the mighty deep after those committed to its bosom. As yet you cannot have heard from us, as yet your solicitude must be kept up and continued for many a tedious week. Yes, at the very moment when we are engaged in delightful converse and sweet employ in this heathen land, you are ignorant of our fate. By and by, your hearts will be cheered by the glad tidings of our present happy and joyful entrance

on our mission; when, perhaps, alas! we may be banished from the country of this despotic monarch, or actually suffering the effects of his powerful anger, unable to escape. The same must be our anxiety and uncertainty, respecting our friends in America; the same, in fine, is the whole scene of human life. Oh how happy then is the Christian's lot; who, while he derives comfort from the delights of friendship on earth, still keeps his dearest, chiefest friend in heaven, to whom he can recur in any vicissitude of his earthly comforts. Yea, with whom he can do without them all. Blessed be God, for life and immortality brought to light through the gospel.

At Calcutta we were detained much beyond our allotted time. The ship at length sailed on the 21st of November; on the 29th we left our pilot on the Sand Heads, and with a fresh breeze and fair wind, steered our course toward the Arracan coast. On the third of December, the high land of Burmah, on the west, appeared in view. On the fourth, the southwestern extremity, cape Negrais, all a ridge of beautiful mountains. On the eighth, beating against the north-east monsoon, we came in sight of the southern coast, low and flat, and water very muddy. Using the flood, and anchoring during the ebb; we reached the mouth of Rangoon river on the tenth, at noon; received our pilot on the next day evening; we hoisted our anchor on the 12th, and with a beating heart, I felt myself moving immediately to the spot, where I have wished to live and labour. By a variation of half a point in the compass, furnished by the ship, we run too far to the east, in a channel of only a few yards width. The leadsmen cries four fathoms; we feel a little anxious; immediately after, three, and less; the pilot and captain become much agitated, we look at each other in si-

lent expectation; the next, two fathoms, (the draught of our ship) and directly I felt a shock; all hands run in different directions, some to cast anchor, some to hoist out the long boat, and others to measure the depth of water in the hold. For a whole hour we are kept in suspense. The tide very rapid, (it being just after full moon) the ship very old, and the bottom a solid sand bank. I must confess I felt a little disturbed. What if the Lord intended to stop us here, and prevent us from polluting by our unworthy touch his sacred cause amongst the heathen? O Lord God, thou knowest, was as an anchor to my soul, and I felt in a good degree, as I hope always to feel, let me die, rather than injure or retard thy cause. Thou knowest all thine, and thy will be done. At the expiration of an hour, joy was spread among us all, by the moving again of our floating abode. We reached Rangoon the following morning, at seven o'clock, and were conducted by brother Judson to this place, the seat of his toils and prayers, and also of the rich blessing which has accompanied his labours. Three of the converts are here, Moungh Shwa Ba, M. Ing, and M. Bya, who all exhibit marks of Christian simplicity and solid sense, and are much engaged, committing to memory the New Testament as fast as translated.

To-day we have succeeded in getting our things through the Custom house, and are now busily engaged in preparing for study the coming week.

Yours in Christ,

JONA. D. PRICE.

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### ENGLISH BAPTIST MISSION.

EXTRACT OF A LETTER FROM REV. JOHN LAWSON, TO REV. DR. BALDWIN, DATED

*Calcutta, December 25, 1821.*

My dear friend and brother,

I RECEIVED your kind communication by the hands of our dear

brother, Dr. Price, and immediately laid before my brethren the wishes of the Board, that I should undertake their agency in money affairs in this country, as we never do any thing of this kind without consulting each other.

The following are extracts from our minute book, respecting the subject.

October 3, 1821. Resolution 3d. That in compliance with the wish of the Baptist Board of Foreign Missions, communicated in letters from Dr. Staughton, Dr. Baldwin, and Mr. Bolles, the brethren accept the office of their agents; that the monies they have remitted, be placed in the name of the Board in the hands of Messrs. Mackintosh & Co. and that the management of the fund be committed to brother Lawson."

"October 5, 1821. Resolution 1st. That agreeably to resolution 3, of the last meeting, brother Lawson be requested to write to the Baptist Board of Foreign Missions, United States, communicating our willingness to act as their agents, agreeably to their requests; but expressing our earnest hope, that from our inability to be responsible for any large deficiency, they would be particularly careful to relieve us from embarrassment, by constantly maintaining a balance in the hands of their agents."

I can only add respecting this, that we shall, with much pleasure, manage this business as well as we can. We know all your missionaries, and love them, and shall always be happy to aid them, as engaged in the same cause with ourselves. I have not heard lately from brother Colman, but rejoice in his prosperity, for he has now the permission of government to remain in one of the most delightful missionary stations. Mrs. Judson has been residing for some time past under our roof. She is about to sail for England on account of her health. She will write all par-



ticals respecting herself and beloved partner.

We have had a very long, dark season of affliction here during the last rains. Many of our dear brethren have been completely laid aside from missionary labour, and brother E. Carey has been so ill, that he has not been yet able to resume his work, and will not be much better without a trip to the Sand Heads in a pilot schooner. We have indeed been in the furnace, but I trust the afflictions have not been lost upon us. Our Report was much delayed by the alarming illness of brother Pearce. Much Bengalee preaching has been hindered. Yet, in the midst of all, I had the pleasure of baptizing at our new chapel, a very promising young Brahmin. We are getting on pretty well with our schools for native females, as the Report soon to be published, will shew you. Last week we held our missionary association. Dr. Carey preached one of the Bengalee sermons, and Mr. Ward one of the English ones. It is purely an association for the promotion of good feeling and Christian friendship among missionaries of all denomi-

nations. We meet at two or three different places, and a conference is held one evening, when questions relative to missionary work are discussed. This year it has excited more interest than on any preceding year, and I can say it was to me a refreshing season. As a missionary body, I think there are many things to encourage us, going on here, and there are many things also, which we have reason to deplore. If we were to give you an account of unvarying success, it would only be deceiving you.

I have now to return my thanks for the repeated instances of your goodness in sending magazines, sermons, &c. which are always very acceptable. I always devour with eagerness the accounts of revivals, &c. which take place in your beloved land. Assure Mr. B. that I was much gratified with his letter, and newspapers, &c. &c. and shall soon endeavour to write in return.

I am, my dear friend and brother,  
yours affectionately,

JOHN LAWSON.

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## Religious Intelligence.

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### REVIVALS OF RELIGION.

*Bellingham, Mass. Feb. 26, 1822.*

Messrs. Editors,

In your last number, I observed a request that an account of the recent revival of religion in this place might be prepared and forwarded for insertion in your next. Agreeably to that request, I now sit down to prepare the account you desire.

For a long time previous to the refreshing which we have enjoyed, religion had been in a state of great declension. From the year 1799 to 1812, there was no church in the town,

and but few Christians. In October of 1812, a church was gathered and organized; but its number and strength were small. As the accessions made at different times did not much exceed the diminutions, the body continued feeble. Within a few years, some, who ought to have been pillars in the church, have withdrawn, and used their influence against us; others have been taken away by death; and several having removed, have been dismissed. In these circumstances there have been many adversaries, who

have exerted themselves to effect our overthrow. During the last spring and summer, the enemies became more bold and impious than ever. They frequently supposed they should obtain a complete triumph for error and impiety, to the exclusion of all real religion. In this state of things, the horizon lowered with portentous clouds, and the few who lamented over the wide-spreading desolations of Zion, wept in secret places. They had long attempted to stop the torrent of infidelity and sin, but in vain. As the hearts of the Israelites melted, when their brethren fell before their enemies, so did ours. We were not, however, without consolation; for we knew that the Lord's people was his portion, and that victory was ensured to his *little suffering flock*. On Jehovah's arm we rested, and were not disappointed. We knew also that the venerable Alden\* had, in his dying moments, prayed for this people, and that many a tear had fallen, and many a sigh ascended to heaven, on account of the afflictions of the people of God in this place. From these circumstances, you may well suppose, Zion, though not wholly without consolation, nevertheless, like an afflicted widow, sat on the ground, clothed in sackcloth, weeping.

When the church was constituted, it contained twenty-four members; last July it had increased to forty-four, mostly females. During the forepart of the last year, a kind of awful suspense and darkness hung over our future prospects, and the designs of God towards us. To Christians it was evident, help could be obtained only from heaven; hence they assembled with unusual solicitude to resort thither. No other circumstance was so ominous of good as this. The first Lord's day in August, one young lady, from a respectable family, was received into the church by baptism. Her relation and baptism excited considerable attention, and gave great joy to Christians. Soon after this, our association was held at Worcester; the interview was interesting; and Christians in general, and those from this place in particular, were much quickened. One man attended who knew not the gospel, and was much impressed; he was soon brought to know the truth. On the twentieth of the month, another man, who had been previously awakened, had his impressions deepened, and that evening found peace in our Lord

\* Formerly the much respected minister of this place.

Jesus Christ. The same night two women, who had cherished hopes some time before, had their minds much stirred up and comforted, in a terrible storm of lightning, thunder, and wind. Several others were at the same time deeply convinced of their undone situation as sinners.

Nothing very special, however, was known to exist till the first of September. A conference preparatory to the communion was attended the Saturday before the first Lord's day in the month. One of the women above named, came forward with the most ardent feelings, offered herself to the church, and was received. The next day she was baptized; it was a day of good tidings. That evening, in a meeting at our house, the presence of God was evidently felt. Two new converts expressed their feelings, and were heard with vast attention; a number were under deep conviction; the arrows of the Almighty were sharp in the hearts of the King's enemies. From that time much impression was felt on the minds of very many. At a meeting the next Friday morning, the presence of God was more clearly manifest than at the preceding one. Several had found peace in believing, while others were in the keenest distress. One man arose with great solemnity, and among other things, said substantially as follows: When I was a young man, I was called upon very loudly by being brought apparently near my end; I then promised that I would repent and reform my life, if God would spare me from death; he spared me, but I forgot my solemn engagements, neglected God, and abused his mercy. Last fall I was seized again with the same disorder, and the moment I felt pain, I remembered all my promises; I thought I should soon be in eternity. I then again promised repeatedly, that if the Lord would spare my life, I would not relapse into sin. But when my life was spared, and my health restored, I turned back to sin, though I was not without remorse. *Now* I have abused so many mercies, rejected so many calls, and been *such* a sinner, *that I never can be saved*. When these words were uttered, the place to my imagination resembled the day of judgment more than any other scene I ever witnessed. There was no out-crying, but such a solemnity as it would be utterly impossible for me to describe. While making these remarks, indicative of the despair he felt, his burden of guilt was in part removed. These things awakened public attention, and



the Lord displayed his powerful arm; Christians were actively engaged, while sinners were inquiring, "What shall we do to be saved?"

The Friday before the third Lord's day in September, at a meeting appointed for the purpose, eight persons came forward to offer themselves to the church, four men, and four women, and were received. The next sabbath they were baptized. These meetings were full of the deepest interest. Hitherto only a few individuals had attended any of our meetings on week days, but on the first of these occasions two hundred people attended. The persons who came forward, were some of them principal ones in our society. The scene excited in my breast sensations of peculiar joy. The sabbath was not less interesting. About seven hundred people attended from various quarters, to see what these things meant, and to witness our solemnities. It was a day of great joy and wonder. Even Christians themselves were astonished, and prayer and praise ascended from many a heart. In preaching the word and administering the ordinances, I felt unusual freedom; the Holy Ghost came down, and his influences were evident to all not wilfully blinded.

For a fortnight before this, about one a day had been brought hopefully to know Christ. About this time, however, the conversions became less frequent; but at the close of the month, the power of God was more wonderfully displayed than at any preceding time. In two weeks from the first of October, fifteen or twenty were hopefully converted. Baptism was administered seven Lord's days in succession. The Lord's supper was administered the first sabbath in the month, and the season was such an one, as, on some accounts, was never before known in this place. Twenty-three new members partook, and the whole number of communicants was double what we had usually had before. Nor were our public meetings the only seasons of interest which we enjoyed: visiting from house to house was an important business and of great use. Two or three young men resident in my family, visited as well as myself. The interviews obtained in this way were solemn and deeply interesting. Almost all with whom we conversed were tender and ready to converse. On one day I visited seventeen families, in all of which my discourse was on the concerns of the soul. The day of judgment was never more clearly before my eyes, and never

did I endeavour with more ardour to place it before others.

Those under conviction were impressed with a deep sense of their guilt and aggravated offences against a holy God, and if they were saved, that it must be by the mercy of God alone. When they were led to hope, it was by an unconditional surrender of themselves into his hands, relying on his mercy. They had also, as you would naturally expect, the most exalted views of the Saviour, and were ready to ascribe to him all the glory of their salvation. Some have been anxious a considerable time before they have found peace; but most of the converts have been relieved in a short time, many of them in less than a week.

Some time in October the work began to decline, and by the fore part of November, conversions became rare. A number, however, have continued serious till this time. None have recently come forward, owing, I apprehend, to several causes. There are a number, who, it is probable, will come to the church, during the spring. About fifty have been the hopeful subjects of this work, and forty have been added to the church. Besides those converted, many have been quickened who had cherished hopes before; several who have made profession are of this class. The power of God, both in relation to the converts and the enemies of religion, has been illustriously displayed in this work. The change in many of the converts has been so evident, that none but those most forward in malevolence have pretended to deny it. When the Lord displayed his saving power, the enemies of Christ were perfectly astonished, and for a time observed an almost death-like silence. Few, however, of those who had opposed themselves were among the converts.

There has been for a long time a happy union in the church, and this union has been greatly strengthened since the revival. The ability and strength of the church, especially in male members, has been more than doubled. Although the number converted and added to the church has not been so great in this reformation as in many others, yet when we consider the fewness of Christians before, and the change wrought in favor of vital religion, we cannot but admire the goodness of God. To Him belongs all the praise. Most of those who have been converted, had previously sustained an honourable rank in life; and of those who have united with the church, some possess useful gifts. The operations of the Spirit have not

been confined to any age; but some of every age, from the man of gray hairs, down to the youth of fourteen, have been taken.

The means by which the work has been carried forward have been various; but the preaching of the word, visiting from house to house, baptismal occasions, and conferences have been the principal ones. Besides these, it may be remarked, the malevolent exertions of the enemies of the cross have been made use of to awaken some to see their need of a Saviour. The storm has also been made to speak to the heart. Thus when the time had come to favour Zion, there was no want of instruments; every thing alarmed the before careless sinner.

The relations of those who have been brought to know the truth, have discovered the deep depravity of the heart, and the innumerable windings by which sinners attempt to justify themselves in sin. When the Holy Spirit has wrought upon them, they have been driven from their refuge of lies, sensible of their nakedness and awful danger.

Before closing this narrative, I cannot forbear mentioning a few circumstances, calculated to shew the value and efficacy of prayer. Previous to my removal into this town, six years ago, I sought special directions from God, relative to the place of my future labours. I think I had earnest desires, that I might be made useful in the cause of Christ. The openings of Providence seemed to direct me to this place. But such enmity to the truth, and awful violence of feeling against religion have been discovered, and so little religion has been in exercise in those who were its professed friends since my residence in town, that I have often deeply lamented my sad lot, and in very many instances wished that it had never fallen to me. But the conviction, that God sent me here, kept me from venturing to go away till his will was done. It is now evident to me that God, in answer to prayer, directed me to this town.

For several years past, seasons for prayer have been observed among us, and generally at my house. But we have frequently been alone. Some of these seasons have been peculiarly solemn and interesting. In our petitions, we have been peculiarly solicitous that God might visit this place. But we have sometimes been almost ready to say, if the Lord should open windows in heaven, then might such a thing be. We have now learnt the truth of that declaration, "They that sow in tears, shall reap in joy."

About two year's ago, the news of the much lamented WINCHELL's death, excited much feeling in myself and family. We were led to think of death and eternity, and the worth of the soul. The first sabbath in March, 1820, was a deeply interesting day. The Lord's supper was administered, and much concern was felt for sinners, not only by myself, but by a number of young men then resident in my family. After meeting, we mingled our feelings and were deeply impressed. In the evening, our concern for impenitent sinners was more felt than before. One of the brethren was wholly absorbed in the awful views he had of the state of sinners about us, perishing in sin. I was informed of this circumstance, and soon went to the room where he and three other brethren were, and found them on their knees praying. I immediately joined them; they all prayed before we rose, and with many tears. After this, we went out of the chamber, collecting the remaining part of the family together, and again presented our petitions before God. Six or seven prayed, and with great fervency. It was a time of weeping & strong crying. We besought the Lord with much entreaty, that he would rain down righteousness upon us. While we were enabled to plead with God for sinners, all was as the shadow of death about us. Soon after this, as we continued somewhat fervent in spirit, a few had their attention directed to the concerns of the soul; but most of the blossoms went up as dust. But in God's time, the best time, he was pleased to send down his Holy Spirit, and in the same room where we had prayed and wept alone, many were made to feel the terrors of the Lord, and to rejoice in his mercy. In the same place, with many who love our Lord Jesus Christ, we have repeatedly sat together in heavenly places in Christ Jesus. None ever seek the Lord in vain. If this narrative should chance to fall into the hands of any desponding servant of Christ, let him take courage and keep on praying, for *the Lord will hear.*

One of our brethren who had often wept over the desolations of Zion, determined, on the first day of the last year, to beseech the Lord every day in the year, should his life be spared, to bless this place with his salvation. This he continued to do with increased fervency. He lived three miles from meeting, had lost one of his legs, and had no horse; but he could not stay at home. He was seen early at the house of prayer. On his way, (as he passed



a cross road,) he had erected an altar to God, where every time he came to meeting, he prayed for a blessing on the preacher and the people; here he often poured out his soul to God, and so called down blessings on himself, as well as those for whom he prayed. After the revival commenced, he was favoured for a time with opportunities of riding to meeting, and so did not pass the consecrated spot; but at length he passed that way: his daughter, the only child he had with him, had been converted, his neighbours, and many others had been made new creatures. What overwhelming sensations of gratitude and joy rushed upon his mind, may possibly be conceived, but they cannot be expressed. He bowed himself on his altar, and with many tears, gave thanks to God. When he had wept till his heart was in some measure satisfied, he went on. But he then was obliged to linger by the way, till his tears of joy were dried, that he might possess himself when he associated with others. O! that all the saints would thus pray for the blessings of our heavenly Father; and if they should, what effects might not we expect to see produced?

Many of those converted have found peace in crying to the Lord in the language of the publican, "God be merciful to me a sinner."

In one case, a young lady, under deep distress, desired her father to arise from his bed and pray that God would have mercy upon her. While he was yet speaking, she was freed from her burden of guilt and sin, and enabled to rejoice in God the Saviour.

From the above recital, the power of God to build Zion in times of trouble, has been strikingly exhibited. In closing this narrative, we would devoutly ascribe all the glory to God, and entreat our brethren every where to remember us in their prayers. We know, indeed, that a wide door is opened, and we trust effectual, but there are many adversaries.

ABIAL FISHER, jr.

EXTRACT OF A LETTER TO ONE OF  
OUR BRETHREN IN BOSTON, DA-  
TED

Richfield, N. Y. March 17, 1822.

Dear brother,

In the month of May, 1810, a church was organized in this town, under the ministry of Rev. David Rathbun, who preached with them short of one year, and then left them, to their great disappointment. From that time the

church was supplied, partly by the Rev. O. Hulbert, of Springfield, and occasionally by missionaries, and other ministering brethren. During this time, there was no special or extensive revival, but the church continued about the same as to number.

In the month of April, 1816, I took the charge of the church, then consisting of twenty-eight members. Through the summer, there was a solemn attention to the word, and a few instances of awakening. But in September, we found to our great joy, that a number of those who had long been halting between hope and fear, were constrained to come out from the world and be separate. These, with a few newborn souls, were baptized according to apostolic example.

The January following, the Holy Spirit was poured out on the people in copious effusion, particularly in the north part of this town, and on the south line of the town of Columbia. Our meetings were crowded, solemn, and joyful. The places where we met, both as above mentioned, and in this village, were rendered awful and lovely. They seemed like the house of God and the gate of heaven. Sinners were wounded and filled with anguish of spirit, under a deep sense of sin, as committed against a holy God. And, (as it was expressed,) by some, that it seemed to them there was but a *step* between them and hell. O the astonishing compassion of Zion's deliverer! who, when they were *ready to perish*, "hastened to show himself kind." He proclaimed forgiveness of sin, and deliverance to the captives. Those who were the most *stubborn*, and who acknowledged that they *hated* even the *name* of a Christian, were brought to love that which they once abhorred.

This revival was not "the rushing of a mighty wind," but "like the still small voice," and the genial showers of rain upon the grass. There was but little "despising and wondering," except from a few cold formal professors. But this opposition, in some instances, was overruled for the good of souls.

Our seasons of baptizing were precious, while the Holy Spirit seemed to hover above the auditory; but more especially, as the converts generally went on their way rejoicing. In one instance, a man and his wife, and four of their children, repented, and were baptized. This we called *household* baptism. This gradual revival continued for more than two years, in which time, or a little more, sixty-five

were buried with Christ in baptism ; and not a single case of discipline has arisen among them. Twenty-seven in the same time have been added by letter. There have been some deaths, and some removals, so that our present number is about one hundred and twenty. May the great Shepherd gather the lambs with his arm, and carry them in his bosom. It is now rather a low time, iniquity begins to abound, and the love of many is waxing cold. But blessed be God, Satan has not yet been permitted to cause divisions among us. Brethren, pray that God would revive us again.

Very affectionately yours,

DANIEL PUTNAM.

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EXTRACT OF A LETTER TO ONE OF  
THE EDITORS, DATED

*Delphi, N. Y. April 1, 1822.*

Rev. and dear Sir,

To hear of the work of God, is undoubtedly interesting to every friend of Zion. In this place we have seen accomplished some of the "glorious things" which are "spoken of the city of our God." It was on the first Monday evening in January, when the prayers of thousands of the saints were ascending before the throne of God, like a cloud of holy incense, that the Spirit, like the "noise of a rushing mighty wind, filled the house where we were sitting." Sleeping Christians awoke; and such confession I never heard, as on that occasion. The driest eye wept, the hardest heart melted. From this time for about a fortnight, there appeared to be a peculiar engagedness in the church, without any visible signs of concern among the ungodly. Christians prayed, and their prayers were heard. It was at the close of a very happy meeting, that we first discovered an unusual anxiety among the unconverted. Some of them asked to be prayed for. Their request was complied with. "What shall I do! I am going to hell! Do pray for me!" was the request of a great number.

The work, in every stage, has appeared to be the work of God. Our meetings have been crowded and solemn. I have baptized, since the first of February, *thirty-two*. There are a great many more who have indulged a hope, but have not been baptized. The principal subjects of this work have been the youth and middle-aged. The work appears to be subsiding. We can "sing of judgment" as well as of "mercy." Within a few weeks

there have been some alarming instances of mortality.

Yours most respectfully,

BENJAMIN S. LANE.

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EXTRACT OF A LETTER TO ONE OF  
THE EDITORS, DATED

*Conway, April 2, 1822.*

Dear Sir,

I BEGAN to preach in the church at Berlin, New-York, in May, 1807, in great weakness of body, and in the thirty-eighth year of my age. In March, 1810, I removed to Stamford, Vt. In June following, the Lord began a work of grace in that town. Backsliders were reclaimed, and it appeared that God was there of a truth; for the church that had been cast down and discouraged, and almost destroyed, revived, and sung praises to the most high God. I baptized about twenty, who were added to the Baptist church in that town.

In December, 1811, a second revival commenced, and continued through the winter, which was uncommonly powerful and glorious. Not far from fifty persons obtained a hope, and were baptized. The church consisted of about twenty members when I moved into town, and at the end of the second revival, it consisted of ninety-five.

January the 13th, 1814, I removed to Halifax, in Vermont, and in April following, a revival in that place began. The Baptist church then appeared as a city that is set on a hill, that cannot be hid. Twenty-eight were added that season; and in 1816, a second revival began, which was general through the town. The Lord God, by the power of his Spirit, came down in very deed! A solemnity seemed to be on every person, and the truth triumphed. The power of God was felt in the hearts of many of his dear children. Thanks be to God forever for that glorious day, when the Lord showered down his marvellous grace in the hearts of his children in that town; for I believe it will be matter of praise in eternity.

Brother Jonathan Wilson, then of Guilford, assisted in the arduous work. There were sixty added to the Baptist church by baptism, forty or fifty to the Congregational church, and a number (probably about twenty) to the Baptist church in Colraine, under the care of brother Edward Davenport, and about twenty were added to the Baptist church in Guilford, under the care of brother Jonathan Wilson.



In June, 1820, a reformation began in the church in Marlborough, and Newfane, where I was preaching, and the Lord made his great power known in reclaiming backsliders, and in causing saints to rejoice, and sinners to tremble before the mighty God of Jacob. The heavens showered down grace on our little assemblies, which seemed daily to increase. At length I began to baptize, which struck a solemn awe on the people at large. In the same meeting we could hear the groans of the wounded, and the songs of the redeemed, until there were forty brought to rejoice in the Lord, all of whom were led down into the water, and buried in the liquid grave.

Through this revival, the converts seldom spoke in publick, and when they did, it was with as low a voice as in common conversation; and with great solemnity.

Two of the candidates were more than fifty years of age, and one about seven. The conversion of \_\_\_\_\_ drew the attention of ministers from a distance, to examine her concerning her faith in Christ, and some observed that the one half had not been told them. She still continues to lead a very religious life.

Within this time, I happened to pass through Conway, Mass. and there appeared to be a Macedonian cry for help. Accordingly in May, 1821, I moved to this place, where I found the church, which two years before, consisted of eighty members, was in a disorganized state. But one in year after, it was organized again, consisting, however, of only twenty-five members; but in the course of the last summer and fall, the chief of the old members in the vicinity returned, and the languid hopes of Zion revived again.

In December last, the Lord began a work of grace in the south-west corner of this town, and in the south-east corner of Ashfield. Previous to this, there had been a revival in the Congregational society in this town, and in Ashfield. All these began separately. When this good work appeared among us, my soul began to thank God, and take courage, like Paul of old. Previous to this, our congregations were thin, but the people now gathered, until the dwelling houses in that neighbourhood were thronged, so that we had to take the largest houses for our meetings; two or three hundred usually attended evening meetings for preaching or conference. Sinners in general, were attentive and thoughtful. The power of truth soon fell with great

weight on many minds, so that we could hear some groaning, others weeping, and some few beginning to rejoice.

At one evening meeting, when the house was very much crowded, the power of God came down in such a manner as I had seldom seen; it took hold on the hearts of the people, so that two or three sunk under the dreadful weight of guilt, while fiery billows seemed to roll beneath their feet. Prayer and exhortation (after sermon) continued, until I dismissed the people at nine o'clock; but as they could not be persuaded to go away, therefore, we continued pleading with God to save the poor souls that were thus trembling over eternal ruin. A number were not able to leave the house, on account of the dreadful anguish their souls felt, under a deep sense of the curse of the divine law of Jehovah. But in the course of the meeting, one after another obtained a hope, until eight persons were brought to rejoice in the Lord. The good work continued until March, since then it has appeared to be declining; I have baptized but seven as yet; but I do not think the work is over, for there are a number that appear to be under concern at this present time. There is also a good work among the Congregationalists in this town, and in Ashfield there are more than one hundred that have received a hope of eternal life. In our revival, there were more than forty that obtained a hope; and I think as many or more in the Congregational society in this town. Our church is in unity, it consists of nearly sixty members, and more are expected soon to unite with us. Through the whole work, there has been a uniform solemnity; without wild fire or confusion; only one speaking at a time, and but a few that speak at all. Thanks to the eternal God, for his wonderful goodness to us in this land. O that the Lord Jesus Christ would carry on his glorious work, until all shall know the Lord, from the least unto the greatest. And the knowledge of God shall cover the earth as the waters cover the great deep.

P. HIMES.

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### ANECDOTES.

*Every word of God is pure.* Prov. xxx. 5.

In a certain town of P——, there lived two young men, who were intimate

acquaintances. One was truly pious, but the other, who was a shopman, paid no due regard to the importance of divine things. The shopman took up a leaf of the Bible, and was about to tear it to pieces, and use it for packing up some small parcels in the shop, when the other said, "do not tear that, it contains the words of eternal life." The young man, though he did not relish the reproof of his kind and pious friend, folded up the leaf and put it in his pocket. A while after this, he said within himself, "Now I will see of what kind of life it is, of which this leaf speaks." On unfolding the leaf, the first words that caught his eye were the last in the book of Daniel. "*But go thou thy way till the end be, for thou shalt rest. and stand in thy lot at the end of the days.*" He began to enquire, what his lot would be at the end of the days,

and from this occurrence became truly pious.

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*From the Fifth Report of the Courtland County Bible Society*

A poor woman in Montreal, received a Bible from the British Agent in that city. A Romish Priest, hearing of the circumstance, made her a visit, intending to deprive her of the precious gift. He offered her five dollars for her Bible: She declined taking it. He then offered her ten, and afterwards fifteen dollars; she still declining he left her.—The next day, he returned and offered her twenty-five dollars: She accepted the offer, and with the money purchased twenty-five Bibles, which she distributed among her destitute neighbours, under such conditions that the Priest could not obtain them.

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## Obituary.

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### Capt. DANIEL BOWKER.

DIED in Sudbury, on the 31st of January last, Capt. DANIEL BOWKER, in the 92d year of his age. The following brief account of his Christian experience and peaceful death, may afford consolation to his numerous posterity, and confirm and exalt the hope of his surviving Christian friends.

God in his good providence, placed Mr. Bowker, when a youth, under the care of Mr. Ebenezer Marshall, of Framingham, a man of distinguished piety, with whom he served his apprenticeship. Here he enjoyed religious instruction, and very favourable opportunities for attending to the important concerns of religion. These opportunities, however, passed away without improvement, and in the latter part of his life were recollected with deep regret. He had a few transient religious impressions, when about 16 or 18 years of age; but had no particular trials in regard to the duties of religion, until he arrived at the age of 27. He now settled in life, had the care of a family, and thought it important to set up family worship. He accordingly adopted the resolution of Joshua, "As for me and my house, we will serve the Lord." Shortly after the birth of his first child, he and his wife began to think it their duty to own what is called the

half-way covenant, and offer their infant child for baptism. They accordingly conversed with their minister upon the subject; but as he was not much in favour of the half way covenant, he advised them to join the church in full communion. After taking the subject into consideration, they concluded to follow his advice; made a public profession of religion, joined the church in Sudbury, where they walked in good fellowship for more than half a century. All his children to the number of twelve he presented to the Lord in baptism, with as much sincerity perhaps as Saul, had previous to his conversion to Christianity. When speaking upon this subject, he observed, had the Lord blessed us with a dozen more, we should have had them all sprinkled in their infancy, as we verily thought the Lord had required it. Every thing passed smoothly along, nor did he for once suspect, that all was not right, until the Lord was pleased to visit him with a severe fit of sickness, when about 82 years of age, which brought him to the borders of the grave. When his friends informed him of his situation, and that they despaired of his recovery, he was led to examine his heart and life with all the solemnities of death and eternity before him. At this critical pe-



riod, while trying himself solemnly and impartially by the word of God, he was driven to the awful conclusion, that his religion was vain, his faith also vain, and that he was yet in his sins. It appeared to him, that he had only been travelling the old beaten path of tradition; that his righteousness was no better, than that of the ancient Scribes and Pharisees; that he had indeed a form of Godliness; but was a stranger to its power; and for the first time in his life it occurred to him, that he must be born again, or he never could see the kingdom of God. This conviction led him to beg earnestly of God to teach him what it was to be born again, and what were the evidences of the new birth. He soon became convinced, that regeneration consisted in having the heart so changed by the Holy Spirit, as to enable the sinner to embrace the truth as it is in Jesus, and that obedience to the commands of Christ is the best evidence of this great change. If ye love me, keep my commandments. What things were gain to him, he now considered loss for Christ. To believe in Jesus, the Saviour of sinners, and rest all his hopes of acceptance with God on this sure foundation, was at once his duty, his privilege, his unspeakable joy. Old things passed away, and all things became new. The nature and design of Christian baptism appeared to him very different from what they had formerly done, and he had a strong desire to answer a good conscience, by being buried with Christ in this solemn ordinance upon a profession of his faith, and by walking in newness of life. He accordingly resolved, if it should please God to grant him sufficient health and strength, that he would endeavour to walk in all the commandments and ordinances of the Lord, blameless. While meditating upon these things, and praying for renewing grace and healing mercy, the love of God filled his soul in a wonderful manner. He had all his days been happy in his family; had been prospered in his business; took a lively interest in the welfare of his country; commanded a company at West Point in the revolutionary war; partook of festivities and general rejoicing at the success of our arms, particularly at the surrender of Burgoyne; had experienced as much happiness, perhaps, as any man ever did in a state of nature; but now, when the love of God was shed abroad in his heart, he observed, that he enjoyed more real happiness in fifteen minutes, than he had experienced during all the eighty-two years of his past life. Through the goodness of God, he shortly after recov-

ered his health, set out in religion anew, was baptized according to the command and example of Christ, and was a burning and a shining light to the end of his course. Very few appear to soar on the wings of faith and love, as he did. He seemed to dwell on the summit of Pisgah with the promised land constantly in view. One tie only bound him to the earth. It was the interest he felt in the spiritual welfare of others. Religion was almost his constant theme. Many, we hope, will long remember his warm exhortations and fervent prayers. He had the happiness of seeing his wife, (who descended to the grave a few years since,) also some of his friends and neighbours, brought to rejoice in Christ Jesus, and walk in the footsteps of his flock. The evening on which he died, he was sitting up in his chair and conversing with Christian friends upon heavenly things, with his usual animation, when he appeared to sink into sleep, but it was to awake no more in this world. A few days before his decease, sensible from several ill turns he had experienced, that his departure was drawing near, he selected a hymn to be sung, and the following portion of scripture, from which he requested his Pastor to speak at his funeral. "Lord, now lettest thou thy servant depart in peace according to thy word; for mine eyes have seen thy salvation."

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#### MRS. ANN CHATER.

DIED June 5th, 1820, at St. Helena, Ann, wife of the Rev James Chater, one of the missionaries at Ceylon. Mrs. Chater was possessed of talent and much sensibility; and her attention having been directed, early in life, to the religious state of the heathen world by the powerful preaching and conversation of her uncle, the late Rev. John Thomas, founder of the Baptist mission to the east, she married in 1806, with the express design of becoming personally useful to that mission.

In 1815, she suffered the loss of her two elder sons on their passage to this country for education, in the Arniston sloop of war, which was wrecked on the coast of Africa, and in which perished, at the same time, Lord and Lady Moleworth, who had taken the children under their protection during the passage. From that period, Mrs. Chater's health became so much impaired as to destroy her public usefulness, and oblige her to relinquish a school which she had, till then, conducted in Columbo, for the benefit of the missionary funds. In

March last, her physicians recommended her return, for one year, to her native land, assuring her, that they believed two months at sea would restore her to her original health. The embarkation of herself and seven children, leaving her husband at Columbo, on account of his missionary engagements, was the last important effort of her firm and courageous mind. On their arrival off St. Helena, being in a state of such extreme debility as to make it necessary to the saving of her life that she should land, she did so, retaining her two youngest children, infants of one and three years, with her, while her five elder ones were separated from her, to proceed, under the care of the captain, to England. Her constitution being now in a state of rapid exhaustion, she expired on the 5th of June, 1820, leaving an interesting family of nine children, the eldest of whom is but just turned of nine years.

Although Mrs. Chater died in circumstances of almost unparalleled trial, in a land of strangers, and severed from every earthly friend, her lamenting relatives have consolation in believing, that as she lived in the fear and the service of God, she died in the exercise of that faith, which, realizing the divine presence, makes the chamber of death "the gate of heaven."

We have long waited for an opportunity of introducing some notice of our dear deceased sister; but have previously received no particulars so full as those we have now inserted. To this account we feel it our duty to add what an intercourse of about five years, made us acquainted with, respecting her piety, and

her devotedness to the cause in which she with her husband had engaged. They arrived at Serampore in company with Mr. and Mrs. Robinson, and the late Mrs. Hands, in September, 1806; and as about that time the extension of the mission in Bengal was discouraged by Sir George Barlow, then Governor General, Mr. Chater and Mr. Mardon made a journey to Rangoor, to see if it were possible to begin a mission there. This led to Mrs. Chater's residing there till some time in 1811. It was not till March, 1812, that she and her husband arrived at Ceylon; hence full opportunity was given us of observing her Christian walk, and the sincerity of her attachment to the cause in which she had engaged. To the truth of the foregoing account therefore, we feel happy to bear our fullest testimony. In the knowledge of divine things, she appeared superior to many; and this knowledge was accompanied with its corresponding influence on the mind. Her reliance on the Redeemer appeared firm and steady, her hope was in general rather bright and serene than the reverse, and these fanned the missionary flame, and made her feel a deep interest in whatever tended to spread the gospel of her Redeemer among the heathen. Hence her husband, our highly esteemed brother, found in her a decided and faithful companion in all his missionary labours; and nothing could have supported his mind under the loss he has now sustained, but the mighty influence of Divine grace, which has enabled him to say, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

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## Installation.

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On Wednesday, April 10th, the Rev. Joseph Elliot was installed Pastor of the Baptist Church in Roxbury, in the Baptist Meeting House, at 2 o'clock, P. M.

The services were commenced with an anthem. Mr. E. Lincoln, whose labours were blessed in gathering the church, led in the introductory prayer, and read select portions of scripture. The prayer before the Sermon was offered by Rev. Elisha Williams. Rev. Mr. Sharp, of Boston, delivered the Sermon from 2 Cor. v. 19.—*And hath committed unto us the word of reconciliation.* The Rev.

Joseph Grafton offered the installation prayer. Dr. Baldwin gave the charge. Rev. Mr. Wayland of Boston, presented the Right Hand of fellowship. An Address to the Church and Society was delivered by the Rev. Bela Jacobs, exhibiting the duties which devolved on them in relation to their Pastor. Rev. Benj. C. Grafton made the concluding Prayer, and the Pastor of the church gave the benediction. The Music was appropriate—the congregation was numerous and attentive, and the season pleasing and solemn.



Messrs. Editors,

For the American Baptist Magazine.

Perhaps the following little effusion may be acceptable to those who have felt what the writer feels. If you think so, you are at liberty to publish it in your increasingly useful Magazine. The writer knew Mr. Winchell in College—had the pleasure of introducing him to the lady, who afterwards became his wife, and for several years, felicitated himself in their happiness and usefulness.

New-York, March 17, 1822.

Yours, most cordially, D. H. B.

LINES TO THE MEMORY OF REV. JAMES M. WINCHELL, LATE OF BOSTON.

WHEN first I saw thee in the bloom of youth,  
With generous mind, and heart the throne of truth,  
When first we met in academick grove,  
Our souls were knit in bonds of purest love.

Thy tuneful voice, and still more tuneful lyre,  
Could every soul with sacred ardour fire,  
Could raise devotion's noblest thoughts on high,  
And teach to men the musick of the sky.

When from the classick shades of UNION sped,  
Thy life was eastward, mine was westward led,  
That love increased with every growing year;  
Bright as the sun from morn to evening clear.

O, could thy life have been preserved a while,  
That I might meet thee, and receive thy smile;  
Might hear thee speak, in God's most holy name,  
And living truths to dying men proclaim;—

Might kiss thy babes, and greet thy lovely wife,  
Whom I first named as partner of thy life;  
And saw unto the Hymeneal altar led,  
*My friend, thy bride, alas! thy widow—dead!*

But ah, thou art gone! Thou art gone to rest, my friend,  
And blessings on thy hallowed bed attend.  
Blessed are the dead! The Almighty Father cries;  
Blessed are the dead! The Holy Ghost replies.

They rest from labours, all their sorrows cease,  
Their works survive, and shall their fame increase;  
My friend, that bond of love is not destroyed;  
Thou livest in heaven, in presence of thy God.

And I shall follow, shortly, to the dead;  
This breast shall cease, and cease to ache this head;  
This aching head, and breast, foretel my doom,  
Soon to accompany thy early tomb.

But may I, when I droop my dying head,  
And follow to the mansion of the dead;  
O may I then assure myself, like thee,  
To rest in Christ, from sin and sorrow free.

Blessed is the memory of the just. **THEY LIVE!**  
In sweet remembrance, shall their names survive,  
More permanent than monumental brass.  
God shall himself, when his last verdicts pass,  
Give them, in heaven, a high exalted place,  
Who were to men, the ministers of grace.

D. H. B.

## NOTICES TO CORRESPONDENTS.

Plain truth has been received

Obituary of L. E. arrived too late for insertion in the present Number.

Memoir of Rev. J. G. is under consideration.

A memoir of Mrs. Carey, late wife of Dr. Carey, of Serampore, will be inserted in our next.











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